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EDITORIAL

News out of Asia

A shrewd commentator on the World Conference of Christian Youth at Oslo has pointed out that some European delegations came there anxious to discuss the problem of Germany and the problem of Russia, and found themselves embarrassed by searching questions from Africa and Asia. One might add that delegates from the United States and the British Commonwealth discovered that they were more involved than they cared to be in creating the conditions in which the greatest part of mankind must live. And the picture is not complete without the pained surprise in the eyes of the more thoughtful representatives of Asia, as they saw the old problems of national and racial selfishness beginning to arise in the day of freedom. One thing is clear, that, at Oslo, Asia made the most vigorous impression of all the continents. Certainly, there never was a meeting of youth at which such complete, well-chosen, and effective Asian delegations were present, even if, alas, Japan was prevented at the last moment from sending her chosen company.

It seemed a good occasion on which to collect, not a series of national reports, supplied to please or to persuade, but living records by men and women who had met one

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another at Oslo, and knew now what they wished to share with others of their hopes and fears. Even so, the contributions vary in character and reference; but they present a picture of the thoughts and conditions of Christian groups from Karachi to Seoul. And perhaps just because they are so varied we get a truer picture of the extent to which the Christian Church has become indigenous in lands where often it has still a very short history, and is usually a tiny minority. Further, the great distances and the massive problems, which surround these Christian communities of students, force us to realise that a World's Student Christian Federation has even more meaning in Asia than it has in countries which lie cheek by jowl in Europe. Distance makes the heart grow fonder, and there is something about the loyalty of an Asian group to the fellowship of the Federation, which gives fresh impulse to its plans.

And these plans are on foot! In 1946 the General Committee of the W.S.C.F. decided to hold another Pacific Area Conference, and this purpose has been gradually developed until, at the Executive Committee meeting last July, an Asian Leaders' Conference was decided upon. Dates have been provisionally fixed for December 20th, 1948 to January 4th, 1949, and the place will be within the area of the S.C.M. of India, Burma and Ceylon. M.M. Thomas, who joined the Federation staff from India in the beginning of 1947, is secretary of the programme. And many leaders and students from Asia, who were at Oslo, have had a hand in shaping it. Its aim is "to train the leaders of the Asian movements who must reconstruct the S.C.M. in their various countries". The theme is The Scandal of the Cross and the Witness of the Student Christian Movement. Study outlines on The One Saviour — evangelism, The One Church — ecumenism, The One Lord — political realities, The One Truth — the problem of the university itself, have already been prepared and issued widely. This promises to be one of the most significant enterprises upon which the Federation has ever embarked.

All who read the articles in this issue of The Student World will realise that there is a new awakening in Asia; it has been evident in all post-war conferences, Christian or secular. It is the conviction of the national movements in Asia and of the Federation as a whole that the reconstruction and strengthening of the Student Christian Movements in the universities of Asia, as living witnesses to Jesus Christ as Lord, is the greatest contribution that Christian students can make to the total reconstruction of life in that vast continent. The prayers of all who care for Christ's Church are earnestly sought, that this new practical beginning of common study and action, focussed upon a conference of a hundred and fifty picked delegates, may become a mighty movement of the Spirit of God.

R. C. M.

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Our Lord and our God, we praise thee for all students out of every nation and tongue who have been called into the fellowship of those who know thee in Christ Jesus. Strengthen them, we pray thee, in faith and hope, that with courage and perseverance they may witness in all their ways to thy saving Grace, that their light may so shine before men, that they shall glorify thee, the Father of all; through Jesus Christ our Lord. Amen.

It is matter of great regret that the article from Japan had not arrived in time for this issue. We hope to publish later an account of Christian youth in that country.

Youth Movements in Indonesia

J. L. CH. ABINENO

One of the heartening things in post-war Indonesia is the great increase in the number of Christian youth movements.

Pre-war alienation from the Church

Before the war there were already some of these in existence on various parts and islands of Indonesia, but, except for a few, they were as a rule small and weak. This is not to be wondered at. Many Christians were alienated from the Church and from Christian community life at that time, and there were even a good many who deliberately cut themselves off from everything Christian, especially among the intellectuals and the youth. They preferred to join neutral or national youth movements.

It was in my opinion not altogether their fault, and the Church must bear part of the blame. Before the war it was always too reticent about questions such as nationalism, the independence movement, the colonial problem and so on — all of which were of the greatest concern to Indonesian Christians. The Church saw its task in the preaching of the Gospel alone, and refused to be bothered with "the world and its desires". All it wanted to do was to win souls for God, and to keep them unspotted from the world.

This view of things was also the reason why many ministers of the Church did not understand exactly what was going on in the hearts of Indonesian Christians. As they held themselves aloof from political and social questions in Indonesia, they were in no state to

be able to help the young people with their difficulties and problems. The result of this was that youth turned its back on the Church, since in their opinion a religion, which had no longer any connection with life, was of no value for them at all. This was a tragic fact, and it became especially clear, when the Japanese occupied Indonesia. As every kind of movement was smothered, and meetings were forbidden, this secularised youth was cut adrift from any stay. It was like a ship without a rudder in the midst of a raging sea. It had no leader, no compass, nothing to hold on to.

A miracle happened

But in this difficult time the miracle happened. When everything looked hopeless and there seemed no way out, God stepped in. He led the young people back to the Church. They began to think about their sins and their short-sightedness, and discovered that there was more in the Church services than they had thought. They discovered too that Christianity has an answer to all the questions of life.

Directly after the capitulation they organised themselves, in the conviction that as Christian youth they had a task in the new society in which God has placed them. Now more than ever they feel themselves called to be a light in the world and to work as salt in every sphere of life. They are convinced that by doing their duty in their fatherland they are making a contribution to world peace and to a better understanding between peoples. On this ground they set themselves against every form of imperialism, since this political system is partly the cause of the present chaotic situation.

We give God thanks that this happened just at the critical time that it did. But we must recognise that youth is not yet altogether out of danger. As fighters for their independence and defenders of the interests of their country and people they are at times apt to lay too much stress on nationalism. The Indonesian youth

leaders recognise this also. Their chief task at the moment is to direct the country's national struggle along the best lines guided by the Word of God.

It is a difficult, even a superhuman task, considering how terribly few Christian youth leaders there are in Indonesia. Further, there are great shortages in every sphere; there is a lack of club-rooms — most of them were destroyed during the war — there are no books, no paper to publish magazines with, no facilities for recreation. In short, there is great need in Indonesia.

There is still a great deal to do, and, without your help, progress will be very slow and intermittent. That is why Indonesian young people set such high hopes on the help of their brothers and sisters throughout the world. Because of the national revolution they have unfortunately as yet had no contact with their sister-movements abroad. So they are very grateful to the world Christian organisations for giving them the opportunity to send delegates to Oslo to speak about their struggle and their difficulties with other delegates.

The existing movements among youth people

In the preceeding paragraphs I have tried to give a general picture of the Christian youth organisations in Indonesia. I have traced their development, their struggle and the dangers that go along with it, and I have told of the difficulties which youth in Indonesia have to contend with. Now I should like to give a brief survey of the various youth movements there.

First of all we can divide them into two groups: I. Church youth movements and II. Interdenominational youth movements.

The Church movements are as follows:

1. The Christian youth movement in Minahasa (c. 30 000 members).
- 2 The Christian youth movement in Molucca (c. 20. 000 members).

3. The Christian youth movement in Timor (c. 10 000 members). These three youth movements are under the three national Churches (*Volkskirchen*) in East Indonesia : the Minahasan, Moluccan and Timorian Churches, which together with a few congregations in Java and Sumatra make up the Protestant Church in Indonesia. As a rule they are organised in the same way and have the same aims and objects : *a*) care of youth, especially as regards spiritual matters ; *b*) a deepening of the faith of their members in Jesus Christ ; *c*) the fulfilment of each member's responsibility to his or her particular Church and the promotion of the ecumenical ideal. It is the aim of these movements to form as soon as possible a central youth council which will also include other Church youth movements in East Indonesia. This desire is in accord with the aims of the East Indonesian Council of Churches, which was set up this year.

4. *De Protestantsche Jongerenclub* (P. J. C.) ; the main office is in Djakarta and has branches all over Java and Sumatra, where congregations of the Protestant Church are found, e. g. in Semorang, Bandoeng, Medan and Makassar. It has the same aims and objects as the first three movements, but pays more attention to youth in the big towns. It numbers about 500 members.

5. The Christian youth movements in the Batakland (c. 50 000 members) are under the Batakian Church. These movements have no central office, and each congregation has its own youth movement. This is only a temporary state of things, however, due to the great shortage of well-trained youth leaders. As in East Indonesia, there is a desire here to form a youth council representing the Nias Church and Haro-Batak Church youth movements as well. This aim is in accord with the further aim of forming a Sumatran Council of Churches.

6. The Chinese Christian youth movements (c. 1400 members) are under the two Chinese Churches in Djakarta. Up to now they have been working separately, and have had no contact with the other Indonesian

youth movements. This state of things will not last long, as here too there is a desire for closer cooperation with the other Christian movements in Indonesia. The leaders are already hard at work trying to realise this ideal.

The following movements¹ are interdenominational :

1. Persatoean Pemalda Kristen Indonesia (P. P. K. I.) has about 8000 members. Its head office is in Soerakarta and there are branches all over Java. It runs a many-sided programme : religious, political, social and cultural.

Religious work : Care of youth, above all as regards spiritual things, a deepening of the faith of each member in Jesus Christ, and the furthering of the ecumenical ideal.

Political work : The movement backs up the Republican Government in its struggle for independence.

Social work : It helps the Government in social work, for example, in the fight against illiteracy.

Cultural work : It studies national art, songs, dancing, etc.

2. Perhimpoean Pemoeda Indonesia (Perpeki), in Djakarta, has about 200 members. It has the same aims and objects as P. P. K. I., but runs no programme on politics. It is the movement's intention to form one big movement out of these two later on, when circumstances permit.

3. The Indonesian S. C. M. is divided into two sections : the P. M. K. I. for Indonesian-speaking students and the C. S. V. for Dutch-speaking students. The first section has branches in Djakarta, Djokdjakarta, Soerakarta and Malang, and counts about 200 members in all, while the other section has branches in Djakarta and Bandoeng, with about 40 members in all. Owing to the present situation unfortunately there is no close

¹ Plans for the reconstruction of the Young Women's Christian Association are under consideration. A first beginning has been made with the work of the Young Men's Christian Association.

cooperation between the two sections, but the first steps along the road to cooperation have already been taken. It is hoped that they will shortly publish a joint magazine.

Aims and activities of the movements

I think it is important to illustrate briefly here what has been done by these movements.

Religion. — In this branch of activity Bible study takes the chief place. There is a certain amount of interest taken in this, but owing to a lack of good leaders attendance is far from satisfactory. In this concern the Church youth movements have a big start, since on the whole they have more well-trained leaders. In Java the P. P. K. I. is trying to provide for this shortage by organising courses in Bible study for youth leaders.

In addition to Bible study, lectures are given on biblical, political, social and cultural subjects. More recently contemporary questions such as relations between church and state, religion and nationalism, religious liberty, etc. have often been discussed. One of the difficulties which put a big brake on our discussions is the shortage of books and magazines. Apart from the Indonesian S. C. M., which has a small library of about 300 books, the Indonesian youth movements have generally speaking no books. So you see there is no greater service to be rendered to Christian youth in Indonesia than to send them books and magazines.

Social work. — Christian youth in Indonesia is concerned about this too. As well as providing personnel for the various state and Church social institutions, such as hospitals, sanatoria and schools, they also join as a movement in the fight against illiteracy and in other social activities. Also bazaars are held from time to time to provide for the needs of the destitute.

Cultural matters. — Most youth movements, especially those in Java, run a cultural programme including study of national art, dancing, songs etc. As well as

this choirs are organised in which Christian songs are practised. But here too we are up against the same difficulty of a shortage of books and of paper on which to print songs which have been translated. We can do much to help in the spreading of Christian thought throughout Indonesia, if we get the necessary materials.

The position of the Christian minority in Indonesia

In conclusion I should like to answer the question, which people are always asking Indonesians, when they speak about the present situation in Indonesia, namely "what is the position of the Christian minority in Indonesia?" In this question one can see a certain anxiety for the future of the Church, and consequently for the future of Christian youth in a free, independent Indonesia. In my opinion this anxiety is unfounded. If the work of the Church is shown to be free from every form of spiritual imperialism, and if Christianity shows itself not to be the tool of a colonial government to maintain the pre-war state of things, she can fulfil her mission in Indonesia without fear.

But, as well as this negative attitude, the Church must now take up a positive attitude with respect to political and social questions. This does not mean that the Church must identify itself with the Indonesian people's struggle for self-realisation, since such an attitude is in conflict with her duty. Even less does it mean that the Church must remain indifferent or neutral in this struggle. On the contrary, as a witness of Jesus Christ, she must at all times and under all circumstances make her voice heard in every sphere of life. She must give up the attitude which considers any concern for the problems of political and social life as wrong, and which restricts her work to the proclamation of the Gospel and the winning of souls for God. In this way alone will she be obedient to the mission her Lord has given her, and carry out her prophetic and priestly service in Indonesia.

New Beginnings in Siam

CHAIYO KATTAPONGSE and FLOYD A. WILSON

Unroll the map of Asia and locate the small country called Siam, about the size of France. Located on the *Suvarna Poom*, the golden earth peninsula, the country has an abundant supply of teak forests, tin, rubber plantation, fish in the streams and gulf, and rice in the fields. In the capital city of Bangkok a visitor feels that there are many people, but Siam is one of the few countries of Asia not overpopulated. The 17,000,000 people live in the towns, villages and country, a *free* people in a *free* country, but surrounded by strife and subjugated people — Burma, just getting her freedom; Indochina, where civil war is an actuality; Malaya, under the British; the British Shan States; and India with her riots and civil strife, as near as the Indonesian and Chinese conflicts. To these people Siam is a hope — for leadership, for food, and even a place of refuge and work.

Religious and educational background

The predominant religion of Siam is Buddhism. But Buddhism in Siam is a live, active religion, not decadent as in many other countries. The people are taught Buddhism in the schools and in the homes; Buddhist manners and customs are woven into the state ceremonies, into the festivals and daily life. Government officials are legally required to be faithful Buddhists.

Christianity first came to Siam through the Roman Catholic mission which began work in Siam nearly

three hundred years ago. In the eighteen-twenties a group of Protestant missionaries came to Bangkok and began work among the Chinese people, who even at that time lived in Siam in great numbers. The oldest Protestant Church in the Far East is in Bangkok, and is still a strength to the Christian congregation. However, the Christian population has remained small, but influential in much greater proportion than actual numbers would indicate, due mainly to the Christian schools maintained on the high level of American High Schools.

University education for Siamese youth became possible, beginning in 1917, when Chulalongkorn University was established, amalgamating the earlier schools of Administration, Engineering, Medicine, Literature and Science. This university is now co-educational, having five faculties, with about 2000 students. In addition there are the University of Moral and Political Sciences, the University of Medical Science, the Agriculture University, and the Teachers Training Schools.

Just preceeding the war, in what might be called the dictator period, the students and young people of Siam led a regimented life. Government officials, professors, teachers and all employed personnel that could be controlled were required to be Buddhists. At one time the attempt was made to carry out the ridiculous order that everyone must wear a hat — even while riding on a tram, street-car, or bus. Students were all required to wear a certain uniform. Their courses were prescribed, and military training introduced. However, not all edicts were useless, for the edict requiring the wearing of shoes or sandals was good for the health of the country.

A student Christian fellowship

During this period the first hostel for Christian young people attending the university was opened — the building was a gift to the Y.M.C.A. by Mrs. Emily Collins, M.B.E., as a memorial to her husband, with the

American Presbyterian Mission lending personnel to assist in the management, programme, and supervision in cooperation with the Y.M.C.A. In this hostel was brought together the first organisation of university Christian youth. Organised at the time when the recognised policy of the Government was anti-Christian, this fellowship attempted to band together the few Christian students stranded in the universities. Christians were kept from attending socials and parties, scorned on the athletic fields, laughed at whenever possible, and made ridiculous.

The hostel was open to all students, therefore the Christian group met each month on a Sunday afternoon for a devotional service, and fellowship together. The members of this group trained themselves for speaking, discussing their difficulties and problems, singing hymns, contacting those Christian students who dared not reveal their loyalty to Christ unless they were strengthened by group fellowship, and leading others to Christ and a new understanding of Christianity. Although many temptations came to them and the pressure was very great by the government and other students, they remained faithful to our Saviour, Jesus Christ. None of the group denied Christ, and the Christians in Siam became nationally conspicuous for their fortitude and faithfulness.

To the meeting were invited friendly non-Christians. As many as thirty would accept the invitations and learn how Christians believe in a living God, give thanks before eating, and appreciate the love of God. Many of them joined in the singing of hymns of praise to God, and all of them enjoyed the games and fellowship in the social hour together.

The effects of war

The war period brought on many more difficulties in addition to those of the pre-war dictator period :

1. The fascist influence increased.

2. The Japanese wanted to occupy the hostel, but the students were able to retain it, for the Japanese were permitted to occupy only residences belonging to foreign enemies.
3. Bombings caused the universities and schools to close, at one time for an entire year.
4. The lack of instructors, buildings, books, and study materials made education very difficult.
5. Dispersion of the students to their home towns or the country, away from military objectives made it difficult to maintain a close Christian fellowship.
6. Finances were hard to keep up.
7. The flood which inundated the whole of Bangkok so that students must travel back and forth in small boats, tying them to the newel post of the stairway each night.
8. The pressure exerted by the military and the "underground" for students to join drew many into these spheres of influence.

But in spite of, and as a result of, these difficulties the changes in the community and student life have been many :

1. Women and girls are much more independent. The need for workers, lack of transportation facilities, men away from home, democratic influences — all helped in freeing the women and girls. This is truer for the cities than for the smaller villages and in the country.
2. University life is more democratic. Uniforms are not required, although faculty members, considered Government officials, are required to wear coats or dress in khaki. Girls on the campus have much more freedom. They may come and go as they desire and are free to talk to any student, whereas previously, although girls could attend the university, it was against the *mores* and custom for them to converse with men other than relatives. On the other hand, the courses are still pretty well prescribed with little student initiative to choose particular subjects. The

student extra-curricular activities are still controlled by the authorities.

3. Christians came through with respect and are more admired. This has had some effect upon the prevailing religion of Buddhism, as it is realised that Buddhism must create in each individual the strength and power that comes from the Christian faith in God.
4. Spoken English is much poorer on the whole than before the war. At the present time there is the desire to speak English and to have a chance to learn to read, write, and even type English.
5. The resultant financial situation after the war has had its effect here too. The American dollar is highly desired, but the insufficient dollar exchange has retarded trading between Siam and the U.S.A.
6. Following in the wake of the war has also come the moral breakdown — banditry, bribery, petty thieving, governmental corruption, individual greed ("everyone for himself"), etc.
7. And yet the universities are overflowing with eager students, who are willing to work hard for the insufficient, overworked and underpaid professors.

Facing the future

In Siam, contrary to the customs prevailing in many countries, on your birthday you give gifts to your friends, rather than receive. During the war a student would purchase a cake and take it back to the hostel and announce: "Today is my birthday, so I invite all of you to share my cake". These were times of singing, joy, and fellowship. Many of the students would have several birthdays a year in order to enjoy the happiness of their fellowship together. It is this spirit of sacrifice, a willingness to serve, joy in fellowship, and a yearning for a fuller richer life with which the students are imbued today. They are looking forward to the possibilities of an education abroad. They are desirous of making their country live up to the hopes of their surrounding

neighbours. At the same time most of them feel handicapped by the lack of freedom. Freedom to express their ideas and opinions in student publications is not yet a reality. Freedom to organise their own societies is controlled by the university and Government. Even the freedom of choosing or electing their own representatives to university-controlled organisations is frequently impossible and representatives are appointed by the deans or officials. Students feel hampered by the lack of finance as all expenditures must be approved by the university appointed officials. Many students would like to be informed about, and discuss, the local political situation as well as Siam's relationships in world politics, but all subjects of this kind are forbidden. This creates, with regard to the situation even in the surrounding countries, ignorance among the students, or, at best, smuggled information which may be partially rumour.

In spite of these limitations the students are advancing with a conquering spirit to the day when they can help their country live up to the hopes and ideals of themselves and of the surrounding countries.

Although the meeting of the Christian Fellowship for Students as an organisation was stopped during the war, a new start is being made. Under the guidance of the Y.M.C.A., the Y.W.C.A., the churches, and former members of the Student Christian Movement in other lands, there is hope that an S.C.M. can be established in Siam. Already the Committee working for the S.C.M. has discovered more Christians in the universities than at any previous time. Plans are being made for devotional periods, Bible study, studies in Christian living, fellowship, leadership training, and periods when the group may enjoy God's world together in recreation, trips, picnics, games, and socials. Although the group may be small, we shall remember Christ's words, "For where two or three are gathered together in my name, there am I", and go forward through faith and confidence in our Lord Jesus Christ.

Philippine Students and the Nation

ESTER O. DE JESUS

When the war between the Dutch and the Indonesians flared up, there was a wave of indignation which caught many Filipino Christian students by the throat. So great was the sympathy of the young people of the Philippines with their sister Asiatic nation, that many made known their desire to go to Indonesia and help drive out the "invader". This was of course impossible and impetuous to say the least. Nevertheless, it reflects the liberty-consciousness of the young Christian students in the Philippines.

The coming of freedom

Not long ago, on the fourth of July, 1946, they could not forget that they had become independent. On that glorious, beautiful, sunbathed morn Mother America withdrew her rights and sovereignty over the 7000 and more islands and gave the Philippines long-desired freedom. To the student of politics and government, the withdrawal of her sovereignty by the United States was not the most important thing. It was the triumphant, joyous assertion of a freed people's sovereignty after this withdrawal that mattered. To many more a sentiment echoed and re-echoed in the progressive school magazines — it was that assertion, and the pledge for vigilant maintenance of that independence which formed the keynote of the impressive ceremonies at Luneta Park, Manila on July 4, 1946.

The significance of this bloodless victory is not confined to the Islands alone. Past history proves this. When in 1907 an elective bi-cameral legislature was constituted to form the Philippine Legislature, reverberations of such an innovation in colonial policy could be heard all over Asia. Demands for "home rule" and different forms of "representative" government came from Burma, Indonesia, Siam and India. This widespread wave of throwing off the "white man's yoke" by dependent peoples may not have been started by that peaceful grant of independence, but it was undeniably a big stone that has sent significant ripples all over the Asiatic world. Perhaps this may account for the reaction of our young students. Rash and impetuous? Yes, perhaps. Certainly courage and a stubborn idealism, which made possible Bataan and Corregidor, lay behind that impetuosity.

A proud history

The Philippines is that paradox — a Christian nation in the mystic, pagan, non-Christian East. It is the only one, in fact. It was a mere accident in history when a tired, sea-weary Portuguese, Fernando Magellan in 1521 stumbled upon a group of hitherto unknown islands after months of sailing the Pacific. He came in search of the Molucca (Spice) Islands, and in so doing he set the dawn of a new era in our country's history. As was the practice in those days of legitimate colonial discoveries, Magellan planted on its shores the flag of Spain which was to remain there for more than three centuries. He introduced not only Spanish rule but the Catholic faith as well. For that we are thankful. Ironical as it sounds, it took all the evil of power politics to implant the Christian faith firmly. "Some indeed preach Christ even of envy and strife; and some also of good will; ... What then? Notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice... For I know that this shall turn to my salvation".

The tremendous and enduring faith of Christianity has been our salvation through these centuries of oppression, revolution and, recently, Japanese occupation.

The first Spanish missionaries were undoubtedly sincere and good, for they quickly and completely won the hearts and imagination of the people. But as the greed and desire for wealth and power grew, so did the discontent caused by suffering from the countless injustices and oppressive measures.

Everywhere in our country's past history, the young Christian student played a leading role. The nineteenth century was an epoch of liberalism and enlightenment of the bourgeoisie. The Sto. Tomas University was founded. Sons of wealthy Filipino families went abroad to study. Without throwing off their Christian faith, but with the rationalism and reasoning that goes with the enlightenment of souls strong in the Christian faith, these young students came back to the Islands to press for reforms. No account of Philippine student participation is complete without mentioning Jose Rizal, most famous and beloved Filipino hero. He wrote two novels which have become classics in Philippine literature and history. No two works so deeply stirred the lethargy of a "spiritually-emphatic" centered Filipino. Then came the revolution set in motion by his execution. Within the very walls of old Sto. Tomas University and Ateneo de Manila, both directed by Spanish friars, were the seeds of revolt sown. They found no more fertile soil for growth than enlightened students and young Filipino friars.

Today, every Christian student looks with pride at its past history. With the grant of independence, a new kind of nationalism has enthralled and captured the young student. The opportunity that came for freedom accentuated a most important concept in their thinking processes. We call it dynamic Filipinism. This nationalism has grown out of a basically strong Christian faith nourished by a modern and liberal education that America has brought in her forty-nine years of rule. It

has grown out of a faith in democracy that the Christian student has come to know and understand.

Before the fatal Pearl Harbor *débaclé*, our leaders, prominently our beloved President Quezon, appealed to the youth for spiritual regeneration. This appeal is mirrored in our Constitution which provides that "all schools shall aim to develop moral character, personal discipline, civic conscience, vocational efficiency and to teach the duties of citizenship".

The war and the horrors of three years of Japanese occupation did not eclipse, but magnified, the imperative need for such a movement among the youth. Much has been written about the active resistance and Christian witness of students against heathen Japanese domination. This is not the time to speak of them. I am only reminded of a law student who at the outbreak of war volunteered. He saw action in Bataan, escaped from a concentration camp, then gave himself up for confinement in prison to stop impending reprisals against his immediate family. By some unknown grace and good fortune he later was released. He promptly joined the resistance. Since released veterans were under constant surveillance, this action looked suicidal to most of his friends. He was advised to "lie low" for a while. To this he was indignant saying, "What do you think I got out of that hole (prison) for?"

"Rise youth and rebuild"

The first post-war student conference held under the auspices of the Student Y.M.C.A. was held a few months after liberation in 1945. Few colleges were open at that time, so only seventeen enthusiastic students — fifteen boys and two girls — came together on the shores of Lake Taal, Batangas, where the conference was held. The theme of the conference was "Rise Youth and Rebuild". I was fortunate to have been there. Amid the shambles of a burned and destroyed country, with a theme ringing of faith and optimism, with the message

to rebuild, we felt the deep and stirring need for youth groups, for a student Christian movement, seriously to consider their role in a post-war world. That small group was largely responsible for the larger Student Y.M.C.A. and Y.W.C.A. group which gathered in Baguio the following year. More universities responded and sent their student leaders to represent them. The theme chosen was more realistic: "The Role of Youth in Rehabilitation and Reconstruction". Out of these meaningful impacts of post-war student thinking have come a wonderful rebirth of peace-time dynamic and militant Filipinism. An association was formed called Conference Delegates Association (Conda) of more than one hundred and thirty-five active members from all colleges and universities. A qualification that members should have attended a conference has limited its membership, but not the scope of its activities. The constitution adopted was strong for spiritual rebirth, the shaping of public opinion and fostering future student conferences. The spiritual value of a gathering of students rich in various war experiences and hungry for intellectual expansion cannot be fully grasped until it has translated itself into active student participation in their respective campuses. Very many, when they returned from the conference, brought back to their fellow-students their impressions and translated their "mission" in terms of small discussion groups and in the further stimulation of student interest in their country's needs.

Dynamic Filipinism

But what is dynamic Filipinism? There is, there can be, no stereotyped definition. It is an ideal that has been made alive and breathes in the spirit that characterises the university student today.

Three centuries under Spanish rule have resulted in indolence of the people, growing out of the over-emphasised Latin distaste for manual labor. Filipinism has come to mean love and appreciation for the dignity of

labor. This has manifested itself in the enormous increase of students taking up agriculture, commerce, business administration, farming and technical knowledge in radio, etc. The present prostrate economy resulting from the war and the consequent agrarian unrest, have placed in relief the opportunities in the field for more technicians, and the pressing need for scientific farming methods to replace the primitive ways of agriculture.

Again it has taken a different form. In the past years there has been a revival of Philippine culture and a stimulation of teaching Tagalog, the national language. University students have eagerly responded to this cultural re-orientation, finding expression in short stories full of local colour, paintings of rural life and better vernacular literature. Tagalog dramas and native folk songs are beginning to be quite popular with its revival in college dramatics and choruses. A task of our present educational institutions is to preserve and develop what is best in our native culture and skilfully to graft on this the best that is foreign — if this grafting can be accomplished advantageously.

In the social conditions of the university community militant Filipinism has given rise to the disintegration of class barriers. This goes hand in hand with the effort of the common *tao* (peasant) to raise his low standard of living through education. No single factor has helped bridge the wide gap between the rich landlord and the poor tenant more than the enlightened middle-class.

No doubt this idealism finds no more colourful background than the political arena. Here is a living example of how democracy and democratic ways are completely part of the university student. He is conscious of his rights and will not tolerate anything depriving him of his freedom of speech, of press, of peaceable assembly which the Constitution's bill of rights guarantees him. More and more, Christian students and scholars are going into politics. Political rallies for national and burning issues are numerous. Most of them are student-inspired. It is unfortunate that often issues are clouded

by party lines and sincere youth leaders are few and scarce. Despite these drawbacks the keen interest in politics is healthy and indicative of a thinking student population.

The university press in all campuses is the pulse of student opinion. It is a potent weapon which students have become acquainted with, and use to good advantage. College organs not only concern themselves with campus news, but editorials and feature articles reflect real concern in national and international affairs.

The problems and opportunity of the University

The war has left many universities wrecked, with no facilities, books nor buildings. Many students married during the war. Widowed or married "co-eds", Filipino veterans, are returning in great numbers to their campuses. It is unfortunate that as a result of a United States Congressional enactment, Filipino veterans were deprived of the rights embodied in the G. I. Bill of Rights. Many veterans due to lack of funds are unable to finish their university courses. It is not uncommon to find students who work full-time during the day to earn enough to go to school and support their families as well. This is very difficult, considering that most of them carry a maximum load of credits. Others, having lost most of their possessions and homes, work to enable them to continue to study. The average university class is composed of older, more serious and earnest students. Most of them have been out of college during the three years of war and are trying hard to make up for lost time. Lack of housing presents an added difficulty. Out-of-town students in Manila, which is the student center, board around the college. Room and board rates are sky-high. Books and school needs, as clothes, notebooks, etc. are priced beyond most meager purses. The lack of adequate books has been alleviated somewhat through the lecture-method and by mimeographing notes which are sold at a reasonable price. All these

difficulties and many more will take a long time to solve. But the determination of young people to get a college education is seen in the over-crowded universities and ever-increasing enrolment. Others who cannot afford a college education, go to business schools to take up courses in beauty culture, stenography and type-writing. The government, through scholarships offered in the United States, have sent many students abroad.

The new and free national life of the Filipino people is a vital and standing challenge to every university student to think and every thinker to work. It is an invitation and an urge to creative thinking and to increased productivity all along the line. There is a vast opportunity for professional and technical men in all fields in our new republic. Great hope for making possible Philippine rehabilitation and reconstruction is set on the Philippine Christian student today. In an address before the faculty and student body of the University of the Philippines President Manuel Roxas, after presenting the economic and social disorders facing the republic, said, "I want to see the Philippines grow like a molave tree on the hillside spreading its branches in the four directions of the compass and braving the sun and the rain and the wind, unafraid of the storms that may come, determined to grow strong, resilient, self-reliant, brave. That is my dream and my aspiration for this nation, and to that dream and to the achievement of that aspiration. I call the young men and the young women of the Philippines".

Pioneering in Korea

CHARLOTTE KANG AND BYUNG HUN NAHM

The Koreans, who had looked forward to V-J day as the moment of their liberation after thirty-five years of oppressive Japanese rule, are still far from being free. North of the thirty-eighth parallel they are subject to the radical changes being made by the Russians. South of the invisible barrier the American army of occupation is law. Korean nationalism, long smouldering and occasionally breaking out despite Japanese control, burns vigorously again to-day, not against a single foreign ruler but against two, and also against the unwarranted division of the land into zones.

A troubled history

Between the time of annexation by Japan in 1910 and the ending of Japanese rule in 1945, the Christian Church prospered in Korea. Despite persecution and schisms, the numerical strength of the congregations increased rapidly. Due to the activity of the missionaries and the dedication of the national Christians, the cultural and religious vacuum created by the decline of things Korean was filled by the Christian religion and its institutions. The longed-for freedom and liberty in the political area found expression in the freedom and liberty available to those whose lives are lost in Christ.

Little wonder that the Japanese regarded the Korean Church as a seditious institution and therefore closely supervised its activities.

The Student Christian Movement, comprehended within the student Y.M.C.A. and Y.W.C.A., likewise prospered during this period. Most higher education in Korea was provided by missions schools. Preference was given to student applicants who were Christians. Thus it came about that a relatively high percentage of the students enrolled in the higher schools were members of the Christian Church.

During the years immediately preceding, as well as during, the war, the Japanese intensified their efforts to indigenize the Koreans by limiting instruction to the Japanese language and requiring periodic visits by student bodies to Japanese national shrines. Considerable opposition was voiced by missionaries, by Christian schools, and even by the churches. Hundreds of Korean Christians were imprisoned in this connection, many of whom died from their mistreatment. Student Christian associations, which in missionary institutions often included the entire student body, were forbidden to engage in religious exercises. Their programs were restricted to discussions concerning non-political subjects, the teaching of Japanese to rural peoples, and preparation of articles for the Japanese army.

The ending of the war produced virtually no change in the schools within the Russian zone, although information is sketchy concerning conditions in this area. Within the American zone, schools have resumed operations on an expanded scale. The comparative statistics of the periods prior to, and following, the war indicate an enlarged enrolment in all branches. In the twenty-one colleges and universities in all Korea prior to 1945, there were but five thousand students. To-day in Southern Korea alone there are twenty thousand students in twenty-four colleges and universities.

Beginning work again

While there is complete freedom of religious organization within these Southern Korean schools, the re-establishment of the S.C.M. is still in the pioneering stage. For instance, at Iwa Women's University in Seoul there is still a difference of opinion as to whether the Y.W.C.A. (to which all the students belong) shall be a part of the Student's Association, or whether the latter shall be reduced to an element within the Y.W.C.A. One of the difficulties at this point, as in the making of all other democratic decisions in Korea to-day, is that the communists, many of whom were trained in Russia prior to V-J day, are obstructionist and in this case prefer to reduce the Y.W.C.A. to an insignificant role. In fact, one of the most acute problems confronting the Church and the S.C.M. in Korea during this pioneering period is to develop a method of dealing with the intransigent, well-disciplined communist minority which ostensibly receives orders from north of the thirty-eighth parallel.

In Seoul, the capital of the southern occupation zone, two separate types of movement exist. The first type is sponsored by the national "Y" organizations, namely separate Y.M.C.As. and Y.W.C.As., continuing the pre-war type of S.C.M. Entirely on student initiative, a Seoul Student Christian Federation was formed shortly following V-J day. Though there is no organic connection between the two, there is a real probability of a merger, since the program and membership are almost identical.

The activities of the S.C.M. are three-fold. Firstly, there is student evangelism; through the program of university Bible classes, discussion groups, and personal evangelism, an effort is made to extend the Christian fellowship to the entire university. Secondly, there is rural work; to overcome the high illiteracy rate and to provide educational opportunities among the thousands

of young peasants who are unable to attend school, students have organized a kind of *Volk Schule* for the villagers. This school is especially valuable now that an effort is being made to teach the Korean language and script to the people, following the many years of compulsory Japanese study. Thirdly, there is refugee relief; over two million repatriates have been brought back to Korea by the American army. These settlers in Japan, Manchuria, China, North Korea and Formosa land in Korea just as they left, penniless and often wearing only the clothes on their backs. The feeding, clothing, housing and providing of employment for these unfortunate victims of the war has provided a serious drain upon the Korean economy. The S.C.M. seeks to aid these people by soliciting funds in public places such as outside theatres and by the administration of aid to the needy. This service has been of extreme value in demonstrating the concern of Christians for their fellows and the relevance of Christianity to the national crisis.

The problems which Korea faces are innumerable, but suffering is not new to these people. For centuries her land has been the battleground on which China and Japan fought; this is not the first time that Korea has been caught between the Russian-American pincers. The poverty of the land has reduced the masses to a low standard of living, but suffering and uncertainty have given the Koreans an assurance well illustrated by the name of their nation, "Land of the Morning Calm". The Korean S.C.M., even as the nation itself, looks towards the morrow in hope and faith.

India Today and the Gospel

HARRY DANIEL

Dawn of a new era

The new world situation following the victory of the United Nations over the fascist powers brought the question of Indian independence to the forefront of world politics. All over the world the military defeat and utter collapse of the fascist powers represented the heaviest blow against reaction. The popular movements surged forward in all countries. Imperialism was considerably weakened. In Europe, new democratic governments replaced the old conservative régimes which had surrendered to, or allied themselves with, fascism, while at the same time all over Asia the colonial liberation movements pressed forward.

Within India, the universal demand for independence and the movement for national revolt rose to new heights in the winter of 1945-1946 and found expression in mass demonstrations and in the extension of the national revolt to the armed forces. This situation compelled a speedy turn in British policy under the direction of the Labour Government. After a series of discussions and conferences between the British Government on the one hand, and the Indian National Congress and the Muslim League on the other, August 15th, 1947 was the day fixed when one fifth of the human race was to become free. Much as the Congress, the leading party in India, showed chagrin at the idea of partition, the settlement by partition represents an accepted solution by both the Congress and the Muslim League. Pandit

Nehru recently said, "We accepted partition so that India may be free". Thus on August 15th there came into existence two independent dominions of Pakistan and the Union of India. Most of the Indian states have acceded to one or other of the dominions. Since August 15th the sight of the national flag has given the common man a thrill of independence he has never known before. On that day we saluted with reverence the memory of those whose blood and sweat had watered the harvest we gathered. We honoured the brave and selfless patriots who were happily still with us, not only the great leaders whom the nation knows and already honours, but those innumerable heroes who have laboured and suffered in obscurity, without count of sacrifice and without hope of personal reward. The youth of the country played its own part in this great struggle, many giving up their studies and labouring full time.

India with her newly won freedom and all her potential power knows the important part she will yet play in Asia and the smaller countries in Asia are looking up to India in their own fight for independence. A free India did not hesitate to make her protest against Dutch aggression in Indonesia.

Pains of travail

The resolution which ushered in the birth of freedom was unique in the history of the world. Never before was so great an event transforming the destiny of so many millions of men and women consummated with such little bloodshed and violence as between Britain and India. This has to a large extent been due to the inspiring leadership of Mahatma Gandhi who led us in the non-violent battle of freedom. We sought to achieve freedom for an India that was one and to us indivisible. And yet millions of our brothers and sisters who were our countrymen on August 14th, 1947 are today subjects of a separate state. We accepted this separation, however painful, because freedom from foreign rule was the

imperative necessity of our national existence and unity without freedom was meaningless. But we believed that, once freedom was achieved, unity built on the common man of each state facing a common task would be a unity truer than we had before. The freedom won without bloodshed and violence as between Britain and India resulted in cordial relations between the countries ; but a similar relationship was not to exist between the two newly born independent states. The tragedy of the last few months which has set brother against brother has caused untold suffering and misery. With this massacre between brothers started a mass exodus of muslims to Pakistan from India, and of non-muslims to India from Pakistan. This has raised a problem beyond the power of the new-born states to cope with. At this time too there were floods in Punjab, and the result was misery and starvation never witnessed before. This has disfigured the fair face of our nation and has cast a deep gloom in our hearts. Even at this time there is trouble in Kashmir and pitched battle between brothers.

Whither ?

Whither then are we bound ? Though political freedom was achieved, internal strife had made progress impossible. Hoping that peace will soon reign within the land, what will be our future plans ? *Swaraj* cannot be real to the masses unless it makes possible the achievement of a society in which democracy extends from the political to the social and economic sphere, and in which there would be no opportunity for privileged classes to exploit the bulk of the people, nor for gross inequalities such as exist at present. There will be content to our freedom only if on the social plane ignorance, prejudice and folly are removed ; economic evils like landlordism, primitive agriculture, rural indebtedness wiped out, and an agricultural revolution achieved. Besides the industrialisation of the country must be controlled by the State where the increased national income would not be for

the few only, but for all. These are the internal problems we must yet face and in the solving of these will the true meaning of freedom be revealed.

Other Gods

How far has nationalism in India become a religion that claims sovereignty over all areas of life, and arrogates to itself the right to the total loyalty of man? There is a type of romantic nationalism by which India is personified as Mother — *Bharathamatha* — and is the object of worship. At Benares there is a new type of temple open to all creeds where a huge map of India stands in the holy of holies. There are besides *Ashrams* and *Mutts* for *Bharathamatha*; and it does seem that this cult of nationalism is a new addition to an overcrowded Hindu pantheon. But if the new goddess is just one more deity in an overcrowded pantheon, she does not have the character of a "jealous" God, demanding the total loyalty of man. But this lack of "jealousy" on the part of *Bharathamatha* must be understood in the light of the fact that all the gods and goddesses of the Hindu pantheon have come to be recognised by the nationalist as incarnations of the eternal spirit of the Indian nation, so that Bala Gangadhar Tilak said "And what are *Kali* and *Ganesh* and all the divine figures which we worship but this India, gathering its memories into certain symbols through which she lives on, and her will prevails; I am Hindoo, and I worship her gods and goddesses, but in all that I worship I am still bowed at the feet of my mother — India".

The rational nationalism of Nehru and others of the younger generation who "have no faith in, or use for, the ways of magic and religion" is none the less religious because "rational"; for to them also nationalism is the one principle "unifying their lives" and to which they give absolute devotion. With our newly won national independence what forms nationalism will take is yet to be seen. The Christians — and among them the

young people, especially full of ideals — face nationalism and Christianity. It is not an either-or, nor can it be spoken in terms of both-and. There seems to be a tension for the Christian — he cannot run away from national politics because the nation has a meaning which needs affirmation, and he cannot give himself totally to national politics because the nation has only a derived meaning.

The Gospel

In this state of tension in which it has to live, Christian youth sees the need “to preach the Gospel to every creature”. This seems a huge task in India where Christians form a very small proportion of the vast millions. The Constituent Assembly declared that each religious group has the right “to preach, practise and propagate their own faith”. In this context it had to be remembered that Islam and the Hindu faith through the *Arya Samaj* are also evangelical — as well as Christianity. And, to add to this, people felt that proselytism would disrupt the nation. For have not the converts to Islam become separatist? Therefore there is a place for caution, and the Christian in his patriotism and nationalism must appreciate it. In this whole discussion the interest of the nation is the ultimate criterion of what is right and wrong in religious matters; the whole question is entirely dissociated from the problem of truth and destiny.

There has, in the past, been a suspicion on the part of Indian nationalists as to the ulterior motives of foreign missionaries — and many of them may feel that now India is independent she can look after herself. But it must be remembered that the Indian Church needs them to come and work, appreciating the new conditions in India. And, besides, they need all the more to come now, when their motives cannot be misunderstood. We also feel the great need for our young people to discover a sense of Christian vocation in the things that they do, and the need for full-time Christian workers. It is desperately important to get our young

people to this decision in the prime of their youth with all their vigour and idealism. The challenge must certainly be presented during their college days, so that full-time Christian work may be their first choice, rather than that they should come to it after having failed to make good elsewhere. The S.C.M. in India is founding a Student Voluntary Missionary Union in December 1948 during the national conference ; on its development will depend, to a large extent, the feeding of the Church with workers.

Church

All of this has to be seen in the context of our own Church and the wider vision of the World Church, which the Conferences at Oslo and Lundsberg gave us. On September 27th, 1947, in South India, a million Christians from the Anglican, Methodist, Congregational and Presbyterian Churches united to form the Church of South India. For this we are thankful to God. We believe that our Christian witness will be more effective from One Church, rather than from a divided Church. This union will be a great strength to all our work of reconciliation and evangelisation. The task is great but, believing in God, the Father of our Lord Jesus Christ, Who can give us strength equal to our task, and with the prayer, help and fellowship of Christians all over the world, we have conviction that God's plan for India will be fulfilled.

Students in a Chinese City

**Extracts from a report on Christian Student Work
and Service in Mukden, Manchuria 1946-1947.**

This report of a local situation has been printed in default of a broader description of student life in China. While much of the narrative is obviously typical of life in Chinese cities as a whole, it should be noted that there are certain exceptional features in Mukden. During the severe occupation of Japan for fourteen years Manchurian youth, and especially the students, had very high hopes of the opening of a new era of independence and prosperity after the war. The disappointment and disillusionment has been, in consequence, proportionally far greater than amongst Chinese students elsewhere. Further, during the occupation Christian youth movements had perforce to go out of existence with obvious and tragic results as regards leadership. Most of the Christian students belong to the group which migrated back to Manchuria after the war. All honour to them as they rebuild the broken work again! The story in this first post-war report represents a remarkable achievement.

* * *

Shenyang (Mukden) has long been the educational centre of the Chinese Northeastern Provinces (Manchuria), as well as its largest city. More recently, as the stronghold of the Nationalists in the Northeast, it has seen the influx of many refugees. Students, who had

come on account of the different schools and colleges, have been cut off from their homes in other parts of the country by the outbreak of fighting; while such funds as they had brought to see them through an emergency have been wiped out in the rising inflation, which saw an eightfold increase in prices in the first year after victory, and a further fifteen-fold one over the past twelve months. Other students have fled from the threat of Communist conscription, where it has been reported that students are singled out for attention, whereas the Nationalists have promised them special support. In yet other cases, though it has been possible to keep in touch with their homes, these have suffered the damages of war or political action, and are no longer able to provide the same support. Above all, the general uncertainty and fears for one's family and friends makes a heavy burden for a great number of the students.

Problems of a disturbed society

All this would tend towards a natural reaction of feeling against the Communists, especially following the upsurge of sentimental patriotism and desire for unity with the rest of China, released by the collapse of the Japanese regime. Yet, closer acquaintance and experience of the Nationalists have largely led to bitter disillusionment. While it is true there has been some recovery in general conditions and public services over the past year, and quite an influx of new consumer goods, this has not directly involved the academic world, where students and teachers find themselves as dependent as ever on public subsidy. With all the problems of a disturbed society the greatest handicap in restoring education lies rather in the legacy from the Chinese cultural strait-jacket imposed by the Japanese over the past fourteen years. Students are conscious that something was kept from them, and neither wrecked and looted schools, nor the lack of proper text-books, staff, and practical equipment, seem able to damp the zeal for

academic learning. But the spirit of study as an inspiration to better living, and not just a means to a better job, is not so easily found. Above all, it has been the impression of official self-seeking and corruption, the coming of the "Southerner" into so many positions of privilege and arbitrary rule, that has brought about a wide revulsion of feeling, and even despair, since no practical prospect of improvement can be seen. Morale has been the greatest casualty.

In such a situation Communism, with all its faults, seems perhaps the one living faith, relevant to the times, which can inspire people. Few would think of Christianity as such a faith, but rather perhaps with tolerance for the superstition of a well-meaning group of people, or in reaction at the theories of those "who share the outlook of Chiang Kai Shek and his crowd". Moreover, the local Church is obviously weak, and struggling to recover from the heavy pressure of the past regime, and to maintain itself through the present difficult times, so that it seems almost more in need of help itself than a source of help and hope for society at large. This is the problem for the Christian in evangelism among those groups who are conscious of more than merely personal problems. The initiative in the Christian student work under review lay with a joint Committee on Student Evangelism formed by the National Christian Council, and the National Y.M.C.A. and Y.W.C.A., and was in direct development of the work sponsored during wartime in Free China, and involving relief, welfare and evangelistic work.

The task of student relief

A Shenyang Student Relief Committee, sponsored by the local Y.M.C.A. and Y.W.C.A. and including independent members, was set up early in September. While primarily a continuation of the work connected with the Northeastern University in Szechwan, the scope of service was increased by successive stages to include

eleven institutions, varying in numbers from 2500 to 45. There were thus a total of about ten thousand students to be considered, living in the four quarters of the city.

The money directly available to our Committee — mainly coming from various international Aid China and Student Service funds — was strictly limited. Distributed as direct relief it could only hope to reach a handful of students. Partly, therefore, to benefit the larger number, and partly from conviction of the more constructive and more lasting values of a policy of indirect relief, welfare and "moral service", it was decided to divide even the limited resources so as to provide some more general social projects as well as a bare minimum of direct relief.

Direct relief lay mainly in the provision of from 40 to 70 posts of *work relief*. Students would work in their spare time for an average of six hours a week, receiving sufficient to cover a student's incidental expenses, though not for full living costs. Jobs ranged from helping in the relief of college offices, libraries, hospitals to working in the Student Centre Library, canteen or post office.

In addition, thirty-eight posts of fulltime work scholarships were provided during the recent summer vacation. The largest group of these students worked under the direction of the Municipal Health Department in inoculating travellers at the three main railway stations against typhoid and plague, or spraying D.D.T. in various schools, restaurants and public buildings. Others taught in summer classes started by the City Y.M.C.A., or worked with the official New Life Movement. Others still helped with the summer programme at the N.E. Student Centre. Finally, during the winter some two hundred-and-twenty padded overcoats were made and distributed to needy students.

The *welfare* programme was very largely located in the N.E. University Student Centre, where extensive help was given in the running of the Centre and provision of various services. Student relief funds provided for the running costs of a reading room and library, games

rooms, a student telephone, and a post office agency, in addition to more general incidental expenses. During winter coal was provided for heating the Centre, which was often the one warm place open to students, and greatly appreciated. The latest project has been a grant towards the installation of showerbaths, to meet an outstanding need in the University. Provision was also made for supplying reading rooms in four other colleges, in rooms set apart by the authorities for student use.

In addition to the programme directly sponsored by our Committee, even more extensive direct relief projects were carried out on behalf of the local U.N.R.R.A./C.N.R.R.A.¹ Office, and among the group of colleges already listed. This policy of coordination of relief agencies was excellent in theory, but a severe strain on our limited staffing; and while much individual good will was experienced, getting to the point of official action was too often a vexatious and time-consuming process.

Problems of distribution

Relief work is never an unmixed blessing. Too often the only thing that could seem worse than the effects of relief are the results that would likely come from no relief at all. Chinese students are a self-conscious group and heirs to a privileged position in the country. As a group, they have felt the hardships of the times, and so have been quick to feel they have a right to what relief was going — especially in view of C.N.R.R.A.'s unequal lavishness and reputation. This outlook, when taken with official evasions and delays, tended to make up an explosive mixture. In addition the students tended to demand sufficient material for equal division all round, and this was the general principle on which they acted — or at the very least the equal chance of a lottery, even though those most in need would suffer by such

¹ C.N.R.R.A. was the executive of U.N.R.R.A. in China, operated by the Chinese Government.

equalitarian "democracy". In theory it was agreed that some deserved more assistance than others, but few students or staff officials were prepared to commit themselves to the invidiousness of making a selection. Self-restraint and the courage of a public conscience are not so easily achieved. In some ways the administration of our own programme was more satisfactory than that undertaken together with C.N.R.R.A., as the clear limitations of our resources excused the selection of a limited number as obvious necessity. Yet to make a satisfactory selection was always a problem, with stories so of a type, so likely to be true, so hard to check, or when, for instance, we would have to interview over five hundred students for filling less than eighty posts — and all in three days!

This student relief work was first undertaken by Christian student workers during the war, when there were no other organisations ready to act. In the post-war field this reason has lost much of its force in so far as C.N.R.R.A./U.N.R.R.A. relief can meet the need on a far larger scale. It is true that acting as go-between or agents in the distribution of relief goods might be reckoned a valuable though thankless form of Christian service. The main justification, however, should be found in the provision of a Christian witness of integrity and unsparing service in ordinary administration; above all in expressing the Christian care for each and everyone as something more than public charity. There was, moreover, to be found here a means of cooperation and contact with a wide group of students and staff. Yet it must be confessed that in practice efficiency and achievement were only partially obtained. The work was usually too much for the two who had to bear the responsibility in addition to other duties.

Experience also seemed to bear out the expectation that the kind of indirect relief aimed at in the Student Centre would be far more worth while doing, more productive of benefits, and of positive help rather than harm to morale. Moreover, this was one type of service

which, if not undertaken by us, would probably not be done at all. This fact seemed to be appreciated by many, yet the practical situation remained as one in which it was comparatively easy to find resources and support from other agencies for direct relief work, and hard to get material backing for the more lasting though less statistical service.

The Student Centre

The Northeastern University Student Centre, while in one aspect an instrument in the emergency student relief and welfare plans, is also intended to be more permanent and of wider scope and offering, in addition to emergency student service, a general contribution to the normal life of the University community, and a focus there for Christian fellowship and evangelism.

While in Szechwan a student centre had been started, more particularly for students of the Northeastern University; first in premises loaned by the Friends' Mission at Santai, and at last in one room actually in the University. During the last year there a connection had been built up with the University, which could be maintained on the return to Mukden. Partly because of this, and partly perhaps with the hope of future benefits, the University authorities, after some negotiation, agreed to let us have the use of a set of buildings here within the grounds, rent-free for a period of ten years, on condition of our assuming responsibility for all repairs and running the place as a student centre. The buildings, which were about the most suitable for our purpose in the University, had like most of the rest of the institution suffered from the successive occupations and looting following the collapse of Japan. Most of the woodwork of the doors and windows, the electric wiring, etc., had been torn out, and had to be replaced. The onset of the Manchurian winter meant rushing through such repairs as our funds permitted, and the quality of work suffered. Soon after the work had

started advantage was taken of the visit of Lady Cripps to Mukden to invite her formally to hang up the Centre signboard, as some recognition of the benefits which students had received from the British Aid to China Fund through student relief.

The Northeastern University is situated in its own extensive grounds some two miles outside the city. While transport facilities have improved, there is still something of a sense of isolation, and a need for the provision of various recreational welfare services on the spot. More than two thousand students were registered last year, in addition to the College of Agriculture situated some miles distant. The senior students for the most part were those who had been with the University in exile, or had come up from other Southern colleges ; but the largest number of students consisted of those who had been in various Manchukuo colleges and schools. These latter were often of lower educational standards — low enough in any case after all the upsets of refugee life — and lacked the prestige of those who had been in Free China, so that there has been some natural friction between the groups. In addition there have been the groups of new students entering by public examination, and another of a hundred or two demobilised from the army, whose entrance has been sponsored by the Government, and who are generally of lower academic standards. Internal friction has continued, though numbers and the experience of living together have had their effect. Agitation over the political situation has probably been less than in universities in the South, but there was one strike of almost a month in protest at the inadequate provisions for study and particularly the complete absence of practical equipment for Science and Engineering Faculties.

Most of the students live in the University, and apart from shelter, meals and lectures little provision has yet been made for the general community life ; so that the opportunity for making a basic Christian contribution to that life, and from within the general frame-

work, is considerable. Something, indeed, of the very purpose for which entire Church schools have been started is thus possible on a more limited outlay. It should be remembered, however, that this opportunity has risen out of particular historical circumstances, and a change of political conditions, or weakness in development, might always lead to its loss.

The Student Centre and the Christian Fellowship

The new Student Centre was opened on Christmas Eve with a party for the Christian Fellowship. The Reading and Games Rooms were the first to be put to use, and during the winter it was only possible to heat the western section of the buildings. Stage by stage further rooms were put into use as circumstances permitted, and the secondhand markets were scoured for furniture within the range of funds available.

Evening prayers were held daily, and morning worship every Sunday. There were also held every week English and Chinese Bible classes, and illustrated lectures with English commentary on a series of filmstrips on various topics loaned by the British and American Information Services (to whom also we were indebted for exhibits and contributions of magazines for the Reading Room). During the summer holiday classes were held for children of the University staff. The Christian Fellowship was responsible for a student social held every Saturday evening, and for a choir and other activities from time to time.

The Christian Fellowship, already mentioned, has a close though somewhat nebulous relationship with the Centre. It is our hope that they might increasingly assume responsibility for the general work, as a permanent piece of Christian witness and service ; but at the moment their strength, whether material or spiritual, seems hardly sufficient. Continuing the Fellowship begun six or seven years ago in Szechwan, there are now about one hundred and fifty members, but only forty professing

Christians, and this is inclined to colour the outlook of the group and disappoint the keen. It may even be the some have joined the group under the quite mistaken impression that they would thereby be more eligible for relief assistance; but it is the purpose of the Student Centre staff to strengthen and develop a vital and independent Fellowship of the Christian students in the University.

A Student Summer Conference

Help was given also towards the development of Christian Student Fellowships in the various other colleges of the city; and progress made towards a general Student Christian Movement. While the only other group so far formally organised is in the Christian Mukden Medical College (which, with forty members, has been active already in religious study and social service) there has been fairly continuous contact with, and support of, students and informal Christian groups in the National Medical College, Chung Cheng University, and Preparatory Classes, Liao Tung College, and the Northeastern Preparatory Classes, while the Theological College has linked up through the general student representative body. Over the past six months leaders of these groups, together with the Northeastern University Fellowship, have been meeting together to plan common action and organisation, which it is hoped will bear fruit during the coming.

In conjunction with the city Y.M.C.A. and Y.W.C.A. a Student Summer Conference was held in Mukden from August 6-12, providing an opportunity after many years of isolation and war for Manchurian Christian students to realise their unity with national and world-wide Christian movements. Renewed fighting in the country cut down the scope to Mukden itself, and in the end a group of thirty-nine students (fifteen girls and twenty-four men) from the two universities, three of the colleges and the two Christian Middle Schools in the city met

in the Mukden Medical College. A representative group of seventeen senior friends provided speakers and leaders for the various meetings. The group was mainly made up of students already possessing some connection with Christianity, and an excellent spirit of friendliness and keenness was sustained.

Each day started and finished with common prayers, followed in the morning by a period of Bible study on the general theme of the Conference — "Jesus Christ is our Hope". The main morning talk dealt more specifically with the problems affecting Christian students in this area, with reference to education, the Church and society. During the later afternoon there were two series of discussion groups. The first considered the ten questions put forward in preparation for the Oslo Conference, while the other discussed matters of particular interest to different students. Many recommendations and plans were made for the building up of Christian Fellowships in the different Colleges, for helping with the music in local Churches, for finding means of service in their Colleges, especially on behalf of new students or servants, in the education of the people in public hygiene, and for help with such relief work for those found to be in need as might be possible.

The Conference closed with an impressive service of testimony and dedication, when the emotional tension was sometimes so high, that many found it impossible to express themselves as they desired. There was, however great frankness in testifying to the spiritual help and encouragement which had been received during the week, which for some had brought the miracle of faith or even a change from despairing thoughts of suicide to a renewed will, and hope for life in Jesus Christ. This Conference should perhaps be reckoned the most successful and most richly blessed of all the activities throughout the year.

Christian Youth in Burma

MA AYE and CHIT SEIN

They were very young before the war, young not only in years but also in mind and spirit, untried and untouched by the fires of life and adversity. They were nourished on the sweet milk of peace and prosperity. They were happy for, though they did not get much out of life, yet they were satisfied and contented, for their wants were not many. Burma was a land of considerable peace and prosperity, in fact with a lot of peace and prosperity, when compared to her neighbours India and China. Her people were free and easy-going, hospitable and generous. Then suddenly her sun was eclipsed when she was thrown headlong into a major war for which she was totally unprepared. It was an undreamt-of reality. Before she had realised the significance of Pearl Harbour the Japanese had already entered her gates and by the time she recovered her senses she had lost her freedom ; her wings were clipped and she could no more fly. But it was out of that crippled stage that she gathered her momentum and launched afresh, this time for a bigger issue — complete independence.

And it was during the dark years of war and at the time of a national crisis, that "they" came out of their youth to serve Burma and to play a prominent rôle in saving the motherland from a disastrous future. It was remarkable to witness the silent, yet most dynamic, energy coming from the Christian youth of the country. They shed their cloak of seeming indifference and magnificently answered the trumpet call of the country rendering their valiant and selfless service. Now Burma on the

threshold of independence, with all her unsolved problems attached to the brighter hopes and opportunities, has inevitably to look to her young people again. To understand this development we should make a general survey over the background of the country.

The people of Burma

Burma (which had usually been mistaken for Bahama or Bermuda !) was scarcely known to the outside world in those by-gone days, being completely overshadowed by the two great countries — India on her West and China on her East. Ten out of seventeen million inhabitants in Burma are Burmese, and the remaining are Karens, Shans, Chins, Mons, Arakanese and Kachins, all of Mongolian parentage, but speaking different languages, or different dialects of the Burmese language. There is a resident population of over a million Indians and half a million Chinese, who until the outbreak of the war, and even now, still hold the purse in the country. The European and Anglo-Indian element before the war was made up of a small group of thirty thousand people. The principal religion of the country is Buddhism and over 84 % of the population of Burma are Buddhists with a philosophy advocating individualism, compassion, tolerance and social progress, and upholding the traditions of reverence and culture. There is, however, a strong tradition of Christianity among the Karens. They believed in the Eternal God, who had given them the Words in a Book which unfortunately was lost. Because the Saga had said that the Book would be brought back again one day by the White Brother from across the sea, they had received Christianity more readily when it actually came.

Since the days of Marco Polo, Burma has been introduced to the world through rose-tinted spectacles by occasional travellers, as the land of Golden Pagodas and ever smiling people — the Irish of the East. True, she was not one of the first-class nations if you standardise a

nation's civilisation by her industrial revolutions. But under her own kings, although in her primitive agricultural stage, she was self-sufficient and the people enjoyed peaceful community life. "Peace and Plenty" was the general picture of the time. It was indeed the Golden Age. But doubts and despair, discontentment and misery were to be the experience of these care-free people under foreign domination.

Christianity and imperialism

The advent of the nineteenth century was of evil omen for Burma. The Golden Age was replaced by a period of humiliation. In 1824 the first Anglo-Burmese war broke out, actually between Burma and the British East India Company, the main cause being the Company's desire to secure its trading posts in Assam and Arakan which were under the Burmese Government. A second war was fought for similar reasons in 1852. But the third and last, in 1885, was obviously imperialistic in nature, for the Crown had now taken over the East India Company and fundamentally it was fought in competition with French imperialism, which had strongly established itself through its own commercial concerns in Siam and North Burma. By these three wars Burma was subjugated and its people for the first time in history tasted foreign rule. There was sporadic resistance which broke out all over the country, and it took five years for the occupying British Army to suppress the uprisings.

Long before these wars, there were early missionaries in Burma like Dr. Mark sent by the Established Church of England. A Baptist missionary, Dr. A. Judson, came to Burma in 1813. He was a great missionary and a great scholar who contributed invaluable service to the Burmese language and literature by translating the Holy Bible from Hebrew and Greek into Burmese. His Judson Dictionary from English to Burmese is the monumental work in Burmese literature. Thus there were two simultaneous historical movements : the missionary movement

on the one hand, and the Western imperialist movement on the other. They gave the people of Burma many a headache, because both of them challenged them to make a decision, the former to make a religious decision in accepting it, and the latter a political decision in opposing it.

One had to pay a heavy price to become a Christian in a country like Burma, where Buddhism with its admirably profound philosophy had deep roots. When a Burman is converted to Christianity, he is usually looked upon as having become denationalised and is often ostracised by the community. As a result, the Christians became an isolated group confined to the Church grounds and "Mission Compound", from which they not only looked down upon the Buddhist, but also lost a good deal of their cultural contact by preferring Western culture to their own. This further widened the gap between the two groups.

Nationalism and the Christian community.

The third decade of the present century witnessed the highest pitch of nationalism in our country. Until then the Burmese people had adapted themselves to foreign rule even when they were looking forward to a solution of their poverty and misery. But the time came when they felt the foreign yoke, especially after a period of agitation which opened their eyes to the privileges out of which they had been cheated. They became firmly convinced that political change and social revolution were the only true answers. Consequently, they found the expression of their conviction in the unhappy Indo-Burmese and Sino-Burmese riots, the strikes of university students and labourers, finally summed up in the 1930 Rebellion causing political unrest and disorder in the country.

Meanwhile, the Church and the Christian young people had been steadily rendering Christian social

service to the people of the country while these national aspirations developed. It was the Christian young people who had devotedly offered free service in rural uplift work and in anti-illiteracy campaign. Dr. Gordon Seagrave, with the help of Christian nurses, had won the admiration of the people of Burma. There were more mission schools than government schools in the country, and practically the whole educational system in Burma was in the hands of the Christians. A well-known mission college, Judson College of Rangoon University, had produced well-known national leaders in Burma. The Rev. B. C. Case of Pyinmana with young Christian farmers had endeavoured to revolutionise the whole agricultural system in Burma. Dr. J. R. Andrus and members of Judson College Student Christian Union had actively served in the rural areas round about Rangoon. The Y.M.C.A. and the Y.W.C.A. had attempted to meet the needs not only of the working-class amongst the Christians in the city, but also of the non-Christian community as well. But, in spite of all these attempts and accomplishments the Church and Christian youth were looked upon with suspicion and misunderstanding for the mere reason that Christian youth failed to express the national aspiration in political form. Thus mistrust and suspicion were bred until the seriousness of the wide gap between the two groups was finally felt. By 1935, nationalism began to filter into certain circles of Christian youth, though there were very few who had a definite programme outside the Church. Until that time all Christian youth groups had been controlled by the Christian Endeavour or such organisations. Even in the University the Student Christian Movement was a staff-guided movement with only sparks of student initiative, but the time came when the Christian leaders felt that the Christian young people ought to have a wider field for the expression and development of their talents. A National Christian Youth Conference came to be called, including a commission on "Christianity and Nationalism" for discussion on its programme.

In 1937 the Student Christian Union of Rangoon University played the host, at an S.C.M. Triennial Conference, to the fanatic nationalism of the delegates from India, but with a great deal of understanding and tolerance. Generation after generation of university students went out of college to be leaders of Christian youth and of their communities, but with so intense a fire of nationalism as to revolutionise the whole outlook of the Christian community. In 1940 the student delegation that attended the Kandy Triennial Conference of the National S.C.M. of India, Burma and Ceylon had their eyes widely opened to the insipid interpretation of nationalism. They found that unless they changed their methods, the country would never accept them fully, nor would Christian evangelism change the extreme ideas of nationalism. The first attempt was at a service on National Day, 1939, in the Rangoon University where an indigenous form of service was first introduced. The significance in the spirit of the meeting, keenly felt at the time, accompanied the Christian students into the wider world into which they were flung headlong when the University had to close in 1941.

Wartime unity

The Japanese war came. It brought trials and tribulations to the Christian community in its train. Untold sufferings were experienced by the Church in various parts of the country. The missionaries had to leave us and so Church activities and responsibilities were taken up by the indigenous leadership. The importance of the help of youth was keenly felt. The threatening danger from without forced the Christians of all denominations, the Baptists, the Methodists and the Anglicans, to unite and worship together, thus creating a perfect harmony and unity between all denominations. Moreover, war had given young Christians innumerable and invaluable experiences. They were forced by circumstances to mix with the non-Christian community and

were therefore compelled to understand them, and be understood by them. The National Service Corps and the East Asiatic Youth League, which were the leading youth bodies in social service field during the war, were strongly supported by Christian youth. A great number of Christian youth had taken the leading rôle in the resistance movement against the fascist Japanese. The whole people were up against the cruel militarism, and Christian youth formed a vital part in this cause. But, on the other hand, probably due to their early training and traditions the older Christian people were taking too much time to make a decision. They were reluctant to commit themselves to anything that would involve risks and danger. The young people could get along more easily. A spirit of comradeship and mutual understanding developed between Christian young people and non-Christian youth organisations.

The war came to an end. But although the Japanese régime was finally overthrown, political discontentment still prevailed over the country, as their cherished goal of complete independence was still not in sight. Political agitations and mass demonstrations were staged under the leadership of Anti-Fascist People's Freedom League which is the one and only united front of the entire people, indicating the real pulse of the nation.

Amidst such nation-wide political restlessness, a new consciousness rose among the Christian youth that only by actively participating in the solution of these national problems and social injustices, they could effectively convince the people of the country that Christianity has the definite answer to the extremely complicated problems of the day, thereby proclaiming emphatically that Jesus Christ is Lord. In spite of this new consciousness Christian youth were confronted with an anxiety whether such participation would entail clashes with their basic Christian faith. Hence they were standing at the cross-roads; they were wavering between two roads, one demanding full commitment for achievement of the ultimate goal, and the other a commitment limited

according to Christian principles. Some of the restless and over-ardent youth, feeling impatient with the existing conditions, found the outlet for their nationalism in the programme of the political parties and their ideologies, which provided them with thrill and adventure, the real appeal to young people.

Christian youth organises

With these burning questions before them the Christian youth leaders felt an acute need for an organised body of Christian youth to serve and evangelise the country, and to throw in their lot not individually but collectively. They were also aware that political independence was not enough but that economic stability, a high standard of living for everybody, a sound educational system, a lower death rate, and a higher standard of health should also be introduced and ushered in by the Christian young people of an independent Burma. Then only would it be possible to christianise the land they love so well.

So, at the All-Burma Baptists' Convention held at Thonze in October 1947, Christians from all over Burma met together, enthusiastically discussed the matter and finally unanimously agreed upon forming an inter-racial and inter-denominational All-Burma Christian youth organisation. In pursuance of this decision, the All-Burma Christian Youth Federation has been formed with its headquarters at Rangoon and branches in the districts. The aim and object of the Federation are :

1. To unify all the forces of Christian youth in Burma, viz : the Christian Endeavour Union and Epworth League standing for the religious activities, and the Young Citizens standing for the political aspiration of the Christian youth. The Rangoon University Student Christian Union, one of the most important Christian youth groups in Burma, has also taken a very keen interest in the Federation.

2. To play a leading rôle in all the programme for peace, progress and betterment of the country.
3. To have a close contact and friendly relationship with world youth.

It is indeed a very wise measure on the part of older Christian people to receive warmly this organised body of Christian youth with open arms. The Burma Christian Council, comprising the prominent leaders of the different churches in Burma, namely the Bishop of Rangoon, the leaders of the Methodist Church and Wesleyan Church, missionaries and lay leaders of the Baptist Church is in full sympathy with the Federation. The Burma Baptist Churches Union has openly declared to help the Federation carry out its programme successfully. The Secretary of Burma Y.M.C.A., U David Tin Hla, has also promised to cooperate with the Federation where the programmes are similar. It may also be gratifying to note that this newly formed Federation has earned the trust and respect of the major non-Christian youth organisations, and close and cordial contact with them exists.

NOTES ON A VISIT TO WARSAW

Our train, looking less like an international express than a dutiful little local — for it contained only two coaches and carried practically nobody — ran along the Czech frontier, swerved suddenly into a single track among the woods and emerged on what many people would consider the forbidden side of the iron curtain. But, except that soldiers armed with rifles guarded the coaches till the formalities were over, there was nothing to distinguish the occasion from frontier crossings in Western Europe. There was the same interest in your money rather than your goods, and the same relief on both sides when a common language was established. “Ach gut!” said the official when he discovered I could speak German. We were, in fact, conversing in a station that had been part of Germany till 1945. All written traces of German had of course completely disappeared, and in the course of the next few hours I saw only one or two instances where one could even guess that a change had recently been made. In my ignorance I wondered where all the Polish place names had come from. I discovered later that they are centuries-old and go back to a time when all this region belonged to Poland. I began to understand why for every Pole there is no question of these provinces being an “occupied zone” of Germany. They are the “Recovered Territories”. The whole economic reconstruction of Poland is being planned round their development and they are the symbol of the nation’s hope for the future. Even with the addition of these territories Poland is still smaller in area than she was before the war, and, should the statesmen of the West attempt to throw any doubt upon the validity of her possession of them, they will meet with the determined opposition of all sections of the Polish people. Nothing but war and defeat will force Poland to surrender what she now has, which incidentally is one very good reason why Poland wants peace.

But as I watched the countryside on that first warm Saturday afternoon of my visit I found it hard to realise that this land was on the agenda of statesmen; harder still to think that one people had so recently gone from it, and another come. Peasants worked in the fields, drove their carts along the roads or sat at their doors as if their forefathers had dug the same soil for generations. It seems that man's works and the works of nature accommodate themselves easily to new masters if the new are apt and diligent to use them. I could see no sign of neglect, though I wished my neighbour in my old Scottish parish had been with me to say whether he thought the land was being well-farmed. I reflected however that a peasant nation like the Poles was not likely to mismanage this part of its post-war task. There was little sign of war till, in the evening, we passed through the city of Breslau. I thought I remembered hearing that Breslau had escaped with relatively little damage, but I must have been mistaken. It has gone with the rest.

Ruin and reconstruction

Early next morning we came to Warsaw. The temporary station is bare and inadequate but certainly more attractive than a London terminus. The former main station, a little further on, is a wreck, complete and unrecognisable. On the other side of the street is the Polonia Hotel whose sumptuous interior seems to belong to another world altogether. I discovered later, however, that the roof of its dining-room leaks and that several tables (laden with food that would make a Swiss hotel board seem austere) may have to be shifted hurriedly to make way for a large water-tub. Ruins and rebuilding, plenty and poverty, streamlined cars and dilapidated droshkys, crowded streets and places of strange silence — such is Warsaw, a city of fantastic contrasts. The Bristol Hotel, where I stayed, was one in itself. The entrance hall was reminiscent of a furniture dealer's warehouse while the corridors were thronged by plasterers, plumbers, painters, carpenters and electricians carrying all the paraphernalia of their trades and working feverishly at the renovation of the building. I was told that it was planned to have the Hotel completely in order by the middle of July, which seemed in early June) a Utopian idea, but which was probably being attempted all the same. In the meantime we guests cautiously threaded

our way through the chaos to arrive unexpectedly at little oases of rest and comparative comfort. In my particular corridor I possessed the only habitable room, and I take my hat off to the sturdy little Polish woman who, in that dust-laden atmosphere, kept it spotlessly clean for me. Her spirit was typical of Warsaw. If one little bit of the mess has been cleaned up it is worth keeping in order however great the disorder round it. In ruined streets little plots of waste land have been dug up and laid out as trim flower beds, sometimes with a small notice attached to tell you which youth organisation was responsible for the work. In Marshalkowska, one of the chief shopping centres, where practically every building was destroyed serviceable one-storey structures have been put up filling the walls of the former buildings and giving the street a deceptive air of normality. Only when you notice the gaunt walls of the former buildings towering up behind you realise how complete the destruction must have been and how great an effort has already been made to make life possible in the city. Here and there you come across a large building completely restored, like the imposing Methodist Centre, which, thanks to American aid, dominates a strategic corner and helps to make Methodist activities a real factor in the life of present-day Warsaw.

During my visit I spoke to many foreigners working in relief organisations and without exception they were full of praise for the way in which the Poles are tackling their immense reconstruction tasks. And nearly always I traced not only admiration, but genuine affection in their attitude. It is not the genius of every people to be able to compel affection from those who come to help. What struck me most, however, was the contrast between the purposeful activity to be felt everywhere in Warsaw and the passivity and hopelessness that pervade the ruined cities of Germany. It is the difference between a country where the people, despite their many fears and uncertainties, believe in the future and a country where people don't. It is also the difference between a people who have a job to do and a people who feel that they are not allowed to have one.

The shadow of the past

But there is another element in the spirit of Warsaw, equally real if less immediately obvious — and deeply tragic. It is the

shadow of the immediate past. Ruined buildings look much the same anywhere, but Warsaw's martyrdom was its own. More crimes of deliberate cruelty were committed against helpless human beings in this city than in any other in the world. There is the fearful story of the ghetto, how Jews were segregated in one quarter and then systematically starved, tortured and murdered till they were goaded into a rebellion that ended in mass slaughter and the burning of the whole area. As I walked through this silent desolation where not a wall is left standing I felt as if the crust between earth and hell were very thin. But the ghetto is only part of Warsaw's tragedy. Perhaps it is not realised abroad how much of the city was reduced to ruin in the same deliberate manner. According to the figures I was given, about 85 % of the city was destroyed, but only 15 % by bombing or artillery fire in the battles of 1939 and 1945. The rest was the result of the two insurrections, Jewish and Polish, including the vengeance which the Germans inflicted when the actual fighting was over. Every Pole who lived through these years in Warsaw carries the memory of unspeakable things witnessed as open and everyday occurrences. One does not ask, "Will Warsaw ever forget?" for that would be absurd and wrong. One may ask, "How will Warsaw come to terms with its memory?" It is planned that the highest building in the city should be left in its present state as a monument to the time of martyrdom. I could not help feeling that no city in the world would have a better right simply to set up a Cross — if it could accept its sufferings as having filled up "that which is lacking of the afflictions of Christ". Will Warsaw do so? What part will the Christian Gospel play in its future? I asked myself the question many times and found no very clear answer.

Outward marks of faith

Warsaw remains outwardly a "Christian" city. Churches are being rebuilt and there is complete liberty of worship. I met at least one pilgrimage on its way to a Catholic shrine, and on Sunday saw many children in their confirmation dress. When I visited one of the student centres of the Bratnia Pomoc (the Polish student self-help organisation which is non-political and non-religious) I noticed a crucifix hanging on the wall. The Protestant Churches,

though they comprise only a very tiny proportion of the population, are extremely active and feel themselves to have greater freedom than formerly to pursue their religious work. During the week of my visit the Warsaw Ecumenical Council, which includes the Old Catholic and Orthodox Churches as well as the Protestants, had arranged a Week of Bible Witness in which several delegates of foreign churches took part. At the larger meetings two to three hundred people were present, and though as is usual on these occasions it seemed to be the faithful rather than the outsiders who had come, I was struck by the many different types, both young and old, who filled the church. The week culminated in a mass meeting on Sunday afternoon, when the programme included speeches by leading representatives of three churches and an excellent concert by the Warsaw Philharmonic Orchestra. The audience must have numbered about a thousand, and it was interesting to discover that the magnificent hall in which the rally took place was the property of the Roman Church and had been lent by them for the occasion. In connection with the week a deputation of representatives of foreign churches was graciously received by the President of the Republic, himself a member of the Communist Party. I had never taken part in such an occasion before, so I had no idea what to expect. I found myself agreeably impressed by the simplicity and informality of the proceedings. In his reply of thanks for the Bible which we presented to him, the President spoke of his conviction of the need for a firm spiritual and moral foundation to the reconstruction of the country's life, a foundation which he believed religion could give, if it avoided the danger of degenerating into fanaticism.

Inner spiritual realities

So much for the outward picture. What of the inward power of the Christian forces in Poland? Of the Roman Church I cannot speak. I could only feel once again the terrible tragedy which results when a Church (Catholic or Protestant) has identified itself so closely with a country's past that the new powers shaping the country's future cannot see it as the Family of Christ, but only as a potential instrument of reaction. No doubt the Polish people will remain for a long time a profoundly Catholic people — in one sense of the word. But it is not at all clear whether spiritual power

will flow from the Roman Church to infuse the new social and political forms of life which the Polish nation is now hammering out for itself. With the Protestants the situation is different. As a tiny minority they are at once more limited and more free in their opportunities. They have to struggle against the deep-rooted prejudice of Catholic Poland that to be Protestant is to be "foreign". On the other hand they can welcome what is good in the new Poland without embarrassment and witness to a Gospel which is not identified with the specific political and cultural realisations of history. Their main weakness is that they are tragically divided. Lutherans, Reformed, Methodists, Baptists, Evangelical Christians and other Protestant groups with Old Catholics and Orthodox, and at least one other Church (which I never learned either to identify or to spell) make up the non-Roman minority. There is a strong movement towards greater cooperation but despite the frequent use of the word "ecumenical" there does not exist the depth of spiritual unity which the situation demands. Let no one who has not endured years of strain and terror be surprised at this; Christians who have far less excuse for frayed nerves have not always been remarkable for patience with each other.

Youth groping for unity

I saw the potentialities and difficulties of the situation reflected at their clearest in two meetings attended by over a hundred representatives of church youth organisations. The object of the meetings was to form an ecumenical youth organisation, along with a similar student organisation inclusive of all the non-Roman Churches. None of my Polish friends would expect me to report that these meetings were altogether happy. Making all due allowance for the buoyancy of the Polish national temperament there was still too much oratory and a good deal of party-feeling. Yet it was not a struggle between right and wrong. On the one hand there was a passionate desire for unity in Christian youth work to meet the opportunity of the moment and to render worthy service to the new Poland. The very vitality of this need bred impatience in some of its exponents and exposed them to the charge of trying to create union without waiting for unity, or without considering precisely what a united movement would do. On the other hand the deep

attachment which others felt to the traditions of their own church made them anxious to proceed more slowly, in some cases so slowly that a doubt was raised as to whether they had any real conviction about unity. In the end a "united" youth organisation was formed but it failed to include everybody. Perhaps it was better so, lest a paper unity should hide the fact that these young Polish Christians, like Christians in so many other places, are only now discovering each other and embarking on the great but difficult adventure of learning to grow together. Some of their problems can only be solved by themselves, but there is much that can be done to help them from outside. In particular the leaders of the church youth groups are nearly all students, and though the time has not come for a united Student Christian Movement in Poland, the Federation has a real job to do in seeing that these student leaders are not left in isolation. Poland's need cries out for the Federation to take the job seriously.

ERIC DUNCAN.

THE STUDENT WORLD CHRONICLE

De Civitate

We are starting here a regular chronicle on political affairs. The General Committee held at Bossey in August 1946 decided to institute a permanent Commission on the Christian and Political Aims. The administrative responsibility has been entrusted to a working committee of five, namely Kiang Wen-han (China), John Deschner (U.S.A), Penry Jones (Great Britain), M.M. Thomas (India), with myself, of France, as secretary. We have defined our programme as :

1. Stimulating political discussion, thought and action among Federation members;
2. giving guidance in this discussion, thought and action;
3. providing means of international sharing of the fruits of this activity and of information on political issues of world concern.

We have been given by the editor of The Student World the opportunity of publishing a regular chronicle about the activities of the Political Commission, which will be published under the heading De Civitate.

P. H. M.

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During the Summer Conference of the Federation, last August, at Lundsberg (Sweden), a student consultation of the Political Commission was held. We publish here the full report of the group working with the question of Social Change, as presented by its secretary, Roswell Moore (U.S.A.)

The Christian and social change

We had a particularly valuable discussion on the ways in which the Christian works in the political life of his community. It became quite clear at the beginning that non-involvement in politics is impossible; even by refusing to take action of any kind, one is acting in favor of the *status quo*, toward maintaining existing conditions.

Although the theological expressions varied greatly, the group agreed that the Christian has a special obligation to political action because of the very nature of the Gospel itself. Our responsibility is for the whole life of man in his environment, and we find now that the structure of society is determined to a very great extent by political forces. The Christian must use every means at his disposal to carry out the work of the Gospel, and political action is one of the most potent of these means.

It was recognised that political action is only a temporary and negative way to work. The most it can hope to achieve is a degree of social order and justice, a stable foundation upon which the cultural and spiritual life of the community can be built. Moreover it deals with a constantly changing subject; what is true for the political life of the twentieth century might have had little bearing on the eighteenth century, and there seems to be practically no connection at all with the years of Jesus' ministry. In refraining from giving political advice, Jesus may well have recognised this transitory nature of political life.

The Church and political action

The first concrete problem which the group tackled was that of the agency by which the Christian should express his political concern. Should the Church as the community of Christians throw its united weight behind particular measures and programmes, or should it abandon the realm of secular life and concentrate on its role as a spiritual community? At times the Church seems almost wholly ineffective in secular life, because it is never able to take a united stand on particular issues. Should we work to transform the Church, to make it effective, or give it up as inadequate? The conclusion was neither. The Church is both a spiritual and a temporal society, with real obligations for service in social life, but it must preserve the inclusiveness of Christian fellowship which brings together as brothers those who have absolutely contradictory ideas in other areas of life. It cannot become too closely identified with any particular and transient political scheme. Therefore the whole responsibility for political action falls upon the individual Christian; he must make his own choices and carry through his personal plan of action.

The problem of decision

If then both the choice and the action are left to the individual, how do Christian faith and life help him? Is there a code of ethics which will enable him to be sure that he is acting correctly? Is there an objective criterion to which he can refer his action, and can the choice be rightly called *the* Christian choice? After careful study and reference to the Bible, the group decided quite definitely that there are no absolute rules or codes of moral action in Christianity, although there may be indications of "a better way". Various criteria for action, ranging from the spirit of compromise to the Kingdom of God were suggested, but none of them proved satisfactory for the group as a whole. In the words of St. Paul, "All things are permitted"; what is fundamental is loyalty to Jesus Christ and the constant effort to carry out the will of God in the particular situation. So again, it is the responsibility of the individual choice.

Implicit in the Christian faith, however, there are some very real practical limitations on political action. Supreme allegiance to God effectively rules out the complete acceptance of a conflicting ideology, such as that of the Communist Party, for example. Faced with the necessity for effective action, the Christian is often forced to work with imperfect and sinful means, thereby sacrificing to a certain extent the purity of his action. But so-called "limit cases" appear, beyond which he is not justified in further sacrificing purity for efficiency, when he must take a stand, even using violence if necessary, against un-Christian forces. An example cited was that of the difference between political work in the Third Republic of France and in the Nazi régime. To achieve political results, it was necessary to use the admittedly imperfect instruments of the Third Republic, but under German rule, the limit seemed to have been past. No longer was it possible for the Christian to cooperate in the governmental process; there was a clear-cut obligation to non-participation.

And so, although the necessity to use imperfect means was admitted, the generalisation that the end justifies the means was strongly ruled out. In every situation the Christian must use all his faculties, his spiritual guidance as well as his secular knowledge to achieve the fullest possible understanding of the problem. The decision which results is not an absolute truth, but is in the balance among existing factors.

Christians have always recognised this by admitting the objective relativity of choice. Alternatives of possible choice are always imperfect, and it is incorrect to say that one is right and another wrong. Often it is impossible to say that one is Christian and the other non-Christian. Two particular familiar cases were suggested — participation and non-participation in the resistance movements of France, or pacifism and non-pacifism in the United States. No one who chooses one way says to one who has accepted the opposite alternative, "You are not a Christian, because your choice is not the same as the choice which I as a Christian have made". We thereby recognise the objective relativity of choice.

The Christian witness

On the other hand, the choice is and must be subjectively absolute. That is, once the decision has been made to follow a certain path, the Christian must give himself to it without reservation, in order to achieve true results. There must be "complete engagement".

Quite practically, for example, once one has entered the political party which seems best adapted to achieve the chosen end, such as social justice or free enterprise, one is obligated to the party system as a whole. In enlisting wholeheartedly in a political party, the Christian seeks to affiliate himself with a group which is working efficiently to achieve the ends which he as a Christian feels to be important. In so doing, he accepts the means which the party uses as necessary for the achievement of the ends. There are certain rules of the game in politics, and the Christian cannot expect to enter under special conditions.

This of course does not preclude the possibility of changing one's mind and abandoning the method which has been selected. The Christian has the right and sometimes the obligation to withdraw from a party programme which is no longer compatible with his beliefs. It does mean however that as long as he is in the party he takes full responsibility for his decision. It may be that, in pursuing a certain end, the Christian uses means which also give rise to a greater degree of suffering and injustice than that which he sought to right. This is the great question in adopting a revolutionary programme. The only answer is that we have to take some risks and we have to take responsibility for the consequences, in total commitment.

But even though the choice is subjectively absolute, the Christian knows that it is not the end in itself which is the absolute factor. In any situation an end is Christian only in relation to an alternative. It becomes a Christian end in the fight against a positively anti-Christian situation, and even then it can be only imperfectly Christian. In every case, it is not the end which is absolute, but it is *my* personal Christian attitude, my intention, and my dedication which is the absolute element.

In this way, both resistance and non-resistance can be real Christian witness. From the academic and objective standpoint,

the decision may look like a relative one, but for the individual confronted by the concrete situation, there can be nothing else than absolute commitment to one way or the other. The witness can be valuable only to the person who sees this as a real choice rising out of absolute faith in Christ and not as a relative political judgement.

So then the real importance of Christian political action lies not in the results accomplished, but rather the motivation for action and the spirit in which it is carried forward. This is similar to the evangelist who does not judge his work by the number of conversions ; the success or failure of a mission does not alter the value of the preaching of the Word. And so the important thing in Christian political action is that one acts out of an absolute motivation by Christian faith : it is not in achieving certain specific ends. The end is relative, the causality is absolute.

ROSWELL MOORE.

De Universitate

Some readers may be familiar with the book entitled Blind Guides which David M. Paton wrote while he was a secretary of the British S.C.M. He is now a missionary on the staff of Fukien Union Theological College, China, and he has recently contributed a review of the British University Pamphlets to the July issue of The International Review of Missions, from which the following excerpt is taken, showing the relation of the discussions about the University to Asia.

A. J. C.

The position in India or China is different from that in Britain or America in at least two respects. The disintegration of knowledge into separate specialisms has been exported along with other aspects of western civilisation, and at this level all the problems of western universities are reproduced in Nanking or Madras. But the situation is appreciably complicated by the presence not only of the chaotic western culture, but also of the original Hindu, Muslim or Chinese culture, itself being broken down by the western "acids of modernity". The resulting confusion and insecurity in the minds of men and women is, it would seem, even greater in the East than in the West.

Secondly, the Christian colleges are already faced in China, and are likely to be faced in India in the near future, with a government more deeply interested in education and armed with a more coherent and aggressive nationalist ideology than any likely government in Britain or America (a situation comparable with, but by no means identical to, that in the "totalitarian" countries).

As against that, it is possible — in theory at all events — for the Christian colleges to take a more decisively Christian line than those "national institutions", our originally Christian universities of Britain and America. Our first question must be: In what sense is it true that in their teaching our Christian colleges are more Christian than, say, Cambridge or Harvard? Or is it not true that in the Christian institutions we are teaching one *Weltanschauung* in lecture room, library and laboratory, and quite a different one in Bible class, chapel and study group? If this is an unduly pessimistic estimate, what are we doing constructively to discover, elaborate and proclaim a unitary Christian understanding of the world with whose aid the Christian community would be able to synthesise and criticise the various special subjects?

It is likely that in the future the government institutions will dispose of ever-increasing funds, while the Christian institutions will be lucky if support remains at its present level. Under these conditions, if we seek to be the same kind of institution as the government colleges, but with a Christian flavour, we shall be doomed to a second-rate status and finally to extinction. On the other hand, we are, by virtue of being private institutions, a good deal more free than the government institutions. Against our relative poverty we can set our relative freedom.

May it not therefore be our task, not to compete in well-established lines with the larger and richer government bodies, but to try to do the things that others do not do; to make a name for quality? Two possible lines suggest themselves: one is the development of some special subject (as the University of Nanking was for years unchallengeably supreme in agriculture) which we are specially fitted to do, and can do at a first-class academic level. The other — which arises more definitely out of the foregoing discussion — is to make our Christian colleges centres of

synthesis. They are already favourably known for taking more interest in the students and being more genuinely communities, than the government colleges. It is doubtful if there is yet an intellectual equivalent for these moral and spiritual excellences. Indeed, it is doubtful if many educated non-Christians in India or China have, *au fond*, much intellectual respect for the Christian faith. To ask the Christian colleges of Africa and Asia to attempt a task in which the old-established churches of the West have not recently had much success, is, perhaps, to ask unreasonably much. But that is inevitable, of the nature of the Gospel; and if the mind of the East be not won, the heart will not be either.

DAVID M. PATON.

In the same issue there is an article by the Rev. F. S. Drake, Professor of Church History and Chinese Religions at Cheeloo Christian University, entitled East and West in Christian Universities in China, from which we extract the following paragraphs.

A particular aspect of this problem is the cleavage between East and West. In two great streams the human race has advanced issuing in two great types of civilisation and life; the eastern and the western, the European and the Asiatic, from the divergence of which at least one great Power in recent years has made a pretext for threatening the peace of the world. But this very divergence, so fraught with the possibility of danger to the human race, may hold within it, if a synthesis can be effected, the solution of many of our difficulties. For the two great human traditions, the two different ways of approaching life's problems, each of which has failed by itself, if combined together may issue in a new creative force for the good of the whole. In this process of synthesis the Christian universities of China have a special part to play.

Each of the Chinese Christian universities may be regarded as a centre of international cooperation at the highest level intellectual, aesthetic, moral and religious. There is a great deal of international cooperation at work to-day in the world; but it usually takes a material form — financial, economic, industrial, commercial, mechanical; and it is usually given rather patronisingly from a stronger to a weaker power. Something deeper,

more fundamental, more reciprocal is necessary. This the Chinese Christian universities are giving. For each is a centre of social, intellectual and religious cooperation, in which spiritual unity is being achieved by representatives of East and West of equal standing and similar intellectual power.

The staff of each of these universities consists of Chinese and Westerners — British, Canadian and American. On the university campus they live and work together. They share administrative responsibilities, and learn from one another in the discharge of their daily duties. If from one side is learnt promptitude, impartiality and business efficiency, from the other is learnt patience, consideration and tact. They have their social life together and share their intellectual and aesthetic hobbies and pursuits; their Western and Chinese books, their Western and Chinese pictures. They share their games and have access to one another's homes. Fast friendships are formed. They are a community of men and women of different races actuated by a common purpose, engaged in a common service organised without racial distinctions, growing daily in the understanding of one another's life and ways.

The students, coming from many different environments, share in this international atmosphere, which becomes an important part of their education, enters into the fabric of their being and creates in them a lifelong attitude which they carry with them to all parts of China, and to all walks of life.

The criticism is often, and with justification, made of the Christian schools in China that they neglect the ancient subjects of Chinese civilisation. But it is by no means true in every case; and it will certainly not be true of the future. In the great new awakening to the cultural value of the Chinese books the Christian universities are already playing an important part; and it is in the Christian universities that insight into their spiritual and ethical import is most keen. It may well be that the supreme task of the Christian universities of China is to unite in perfect understanding in Christ the spiritual and ethical consciousness of East and West, by the ever deepening insight and widening range of their researches in the humanities of the two great branches of the human race.

F. S. DRAKE.

What Oslo meant for a German delegate

There were delegates who left the Second World Conference of Christian Youth disappointed ! They had dreamt of a mighty unity of the World Church and had now seen her real division and distraction ; they had planned a world fraternisation and now experienced the national reserve that made their intentions fail ; they had believed that God would reveal Himself in the days of Oslo in a new way and now they had only been brought back to the old eternal Word ; they had expected great results in the work of the commissions and were now disappointed that the Conference days had not reached much beyond a mutual knowledge of one other ; they had thought that the Conference would send exciting political messages into the world answering the actual problems of the world, and had now experienced that the Christian youth of the world did not feel charged with that task at Oslo.

I must say that I left Oslo in quite a different mood ; I will not use great and often repeated superlatives, but I will mention a few concrete facts.

1. I am thankful that our common faith enabled us, two years after the end of the war, to meet all the nations in such a brotherly way. It is for me one of the great realities of the Christian faith that the Christians of North, South, East and West came together in a more friendly way than the people of the same town usually do when they live without Jesus Christ.

2. I am thankful for the realism of the Conference. It avoided the development of false enthusiasm and unrealisable optimism as a result of the great events and impressions of Oslo. It spared us bitter disappointments in beginning our work again in the individual countries which do not yet acknowledge the motto of the Conference "Jesus Christ is Lord". It showed us at a deep level how little we really have been, and are, "lights" in the world and how easily we have overlooked these words which are so well-known to us instead of being continually disquieted and incited by them.

3. I am thankful for the moving picture of the "one holy Christian community" presented by the delegates from seventy

nations of the five continents in worshipping, in singing hymns and in hearing the Gospel in spite of all the differences of colour, of clothes, of languages and customs. Can the power of the Lord, Who chose the way of lowliness, be better shown than in this world-wide community?

4. I am thankful for the example of our Norwegian friends who welcomed us with all the Norwegian cordiality and hospitality as the first Germans after the retreat of the German army, although many of them had suffered in German concentration camps. It impressed me deeply that even the non-Christians at Oslo met us very politely as guests of Norway. I know that this would not have been possible one year ago. We thank the Norwegian Christians for this great change.

5. I am thankful for the dispassionate reports which the delegations of the countries, once occupied by Germany, gave us of the events during the German occupation. They enabled us to see the picture of the German from the other side; they helped us, who still find it hard to reconcile the reported facts with the German character, to understand world opinion about the Germans of today. They helped us also to regard the present Military Government in our own country with other eyes.

6. I am thankful that the world conference made me acquainted with brothers and sisters of another colour. I think there is no longer a reason for the white race to believe it is a better one. As to knowledge, the coloured professional man has overtaken us; and as to his faith, it is now his unshrinking firmness which can be an example for us.

7. I am thankful that the talks at Oslo gave me a personal insight into other countries with their problems. That delivered me from the erroneous opinion that only Germany is beset with material difficulties today. Here I experienced that the German problem is only *one* among other world problems of the same urgency. That gives me a new patience for the progress of the rebuilding in our country.

8. I am thankful that the American addresses and talks delivered me from prejudice, and a simplification of the spiritual situation of America and the Americans. I think it is much more similar to the European situation than we suppose. As I no longer dare generalise about *the* German, so I never shall

speak again about *the American, the Englishman, the Czech*, but see, and mention, the individual.

9. In all my perplexity about the many differences of Christianity I am thankful for the convincing proofs of seriousness with which every tradition serves our common Lord. I do not penetrate the dogmatic differences, but I feel the depth and power of the traditions of worship I saw in Oslo. That diminishes the grief caused by the knowledge that a united Church — a Church in harmony — could be much more efficacious in the secular world.

10. And — last not least — I am thankful that the international Christian organisations enabled the German delegation financially to take part in this World Conference. They must know that every personal contact and every widening of our field of view is a decisive help for the German after the years of isolation!

Oslo gave me all a conference can give! May our Lord grant that all the intentions of Oslo may be realised all over the world.

RUDOLF CREYDT.

BOOK REVIEWS

THE FATHER OF THE FEDERATION.

Addresses and Papers of John R. Mott, 6 volumes, \$6.00 each.
Association Press, New York.

Any man might be forgiven a certain sinking of the heart when confronted by six volumes of "Addresses and Papers", even when they are attached to such an honoured name as that of John R. Mott. Such collections are all too often uninspiring and even boring. But one reader at any rate must confess that such misgivings rapidly disappeared as soon as he started looking inside. For one thing the volumes are very attractively printed and bound and contain a number of most interesting illustrations. They are therefore a pleasure to look through. But, of course, it is the contents that really matter.

The contents are what the historian would call "source material" for the Christian history of the last sixty years. We must not let the tragic and tangled situation of today, politically and ecclesiastically, obscure the fact that this has been one of the most creative periods in the long story of the Church. These years have seen the birth of the great world youth movements: the Y.M.C.A., the Y.W.C.A. and the Student Christian Movement. They have seen immense strides in the whole realm of Christian cooperation and fellowship. They have seen the Church spreading to nearly every corner of the world and the missionary movement taking on an altogether new significance and shape through the National Christian Councils and the work of the International Missionary Council. Now we are on the threshold of the inauguration of the World Council of Churches. All this is not to be thought of as a series of imposing headings for notepaper, or a number of organisations with headquarters in Geneva, or even as a series of world conferences. These things are secondary and derivative. The real importance lies in the stirring of the Spirit of God in the lives of men of which the organisations are the outcome, and in the continuing day by day work done nationally and locally, often in very small and unimpressive groups. The astonishing fact revealed by these volumes — to those not already aware of it — is the part played in all of them by our own John Mott. I call him "our own" because more than any other one man he was the founder and nurturer of the World's Student Christian Federation and of very many of its national movements. He has been evangelist, administrator and inspirer so that there is not a Student Movement in the world that does not owe him an incalculable debt. He has given so much to other movements that they too might say "ours", but we have good reason to know that despite all his wide interests and the honours that have come to him, the Student Christian Movement has never lost its foremost place in his heart. Yet the fact remains that this collection of the memoranda, papers and addresses of this one man provides historic material of the greatest importance for *all* these great movements of the past two generations.

For present purposes it is natural to dwell upon three of the volumes; those dealing with the Student Volunteer Movement, the World's Student Christian Federation and the final more

personal volume. Though it should not be overlooked that the other three in the series, on the Y.M.C.A., the Y.W.C.A. and the International Missionary Council contain much of interest to any reader of *The Student World*.

The Student Volunteer volume contains a history of the early days of the movement in the United States and Canada, and eight reports of its Executive Committee from 1891 to 1920, all from the pen of Dr Mott himself. Then follow nearly two hundred pages of addresses and papers bearing upon the Student Volunteer Movement. Mott was a student delegate at the Conference at Mount Hermon in America in the summer of 1886, and one of the group of a hundred men who there founded the world Student Volunteer Movement on their knees. From that day forward he was one of its most responsible leaders and for thirty-two years served as its chairman. There is more here than history. Even to dip into these pages is an inspiration.

The Federation volume contains similiary the story of its early days and the official reports of Mott as General Secretary from 1898 to 1928. These are followed by accounts of his visits over many years to the students in twenty-two areas of the world, each area, such as Scandinavia, comprising a number of countries. Addresses and articles on the Student Christian Movement follow, most of them on personal religion. This is significant. Whenever Mott visited a Student Movement it was a spiritual message and inspiration that he left behind him rather than suggestions about better organisation — though he always had an eye for that too.

It was over volume six that I personally lingered longest. The endpapers of this volume are maps of the world showing the repeated apostolic journeys which took him round the world and back again four times, sharing in innumerable campaigns and conferences in over seventy countries, many of them visited frequently. The bulk of the volume is composed of addresses on the spiritual life, on the ecumenical movement, and on the training of Christian workers. Even in cold print these remind one of the burning and searching sincerity with which Mott delivered them. I found particularly impressive some notes of a speech Mott made to a group of intimate friends on his seven-

tieth birthday in 1935. He then listed these among "the central principles on which I have founded my life work":

1. To make the universities and colleges of the world strongholds and propagating centres of a vital Christianity.
2. To develop the latent lay forces of Christianity.
3. To confront young men with the living Christ...
8. To make Christ known, trusted, loved and exemplified, not only in the individual life, but also in all human relations — industrial, social, international, inter-racial.
9. To weave together the Christians of the world in cooperation and unity around the living Christ.

In another characteristic phrase in this moving speech he says: "The most highly multiplying work is multiplying the workers". That indeed John Mott has done.

At the very least there should be a set of these volumes at the headquarters of every national S.C.M. Their study by all responsible secretaries should be an indispensable part of their training and if they are the right kind of men and women they will find this no irksome matter. God is calling the world-wide S.C.M. to new tasks in a new world. Old methods may not serve. But I am convinced that the Federation would be very unwise if it ever forgot the lessons of its past and of the way that God has led it. Even if there is nothing to be learned from the methods of the past, which I doubt, there is certainly much in these volumes of spiritual insight, of understanding of the fundamental needs of men and women, and of stimulus to emulate today the devotion of the founders of our movement.

One lays down these books with mingled emotions. The first is wonder how one man, even in a long life, could achieve so much: this is the record of an amazing output of physical and spiritual energy. Then there is a profound feeling of gratitude for God's gift to His Church of this consecrated personality. And it all leaves one with a desire to make a more whole-hearted dedication of one's own life.

HUGH MARTIN.

CHRISTIAN WITNESS IN THE RESISTANCE, 1939-1945. By PHILIPPE MAURY and ANDREAS SCHÄNKE. W.S.C.F., 13 rue Calvin, Geneva. S. Fr. 2.—; 2 s.; 50 c.

This book records the experiences in the Resistance of some members of the European student Christian movements affiliated to the Federation. They are collected and edited by two European members of the staff of the Federation who were themselves involved in the movement of Resistance to fascism during the war. The records are very moving and for those who, like the reviewer, are not European Christians, they open a window to see and understand the life of the Christian student in Europe in the dark days of the last war.

The significance of the record of experiences lies not in the sufferings it depicts, but in the meaning of life which the Christian student saw and in the faith which upheld him as he faced the grim realities of the spiritual chasm that seemed to engulf the world. A Word of God was spoken to him from beyond and these records are witness to his efforts to relate to it his participation in the resistance to fascism, and to see his response to the given situation as a "Christian witness" to his Lord. The reader may very well feel that these efforts produced no theological clarity. At least that is what the reviewer felt. But nobody can read through these records and say that God has not spoken. After all, that is what matters most.

I have heard a good deal about what is called "Christian Resistance", and have wondered what exactly was the theology of the Resistance. Its politics were just, and the necessity of preserving the forces of health in civilisation demanded it. A just state was something to be fought for. The politics of justice could be called "Christian" and hence the Resistance was certainly a "Christian resistance". This theology is simple enough for me. But the resisters do not seem to find the meaning of resistance that way at all. Even when talking of resistance, they refuse to deal in categories of relative political justice. Hence arises much of the confusion of thought. When the resisters will not deal in political categories at all, they are left with the task of justifying their political action as a defence of the Church, and

must square it with the means they employed in resisting the aggressor.

A friend on reading the book writes : "I have just read *Christian Witness in the Resistance*, and it becomes clear that the most important and the most difficult issue of all is 'The Problem of the Means...' But I am puzzled by the fact that Christian students in the Resistance say either 1) that patriotism rather than Christian conviction determined their action or 2) that they fought in the defence of the Church. Did no one fight — to put it too boldly — for theological-political reasons? That is to say, did no one care for the state because it is a Christian concern to care for the state? To care for the state is an absolute obligation; the method of preserving the true state in particular circumstances is largely a pragmatic decision. Absolute loyalties and pragmatic politics : that seems to me to be a fruitful starting point from which to take up the 'everything is permitted, but...' question. But that seems to have been the one approach that was not used in the Resistance. Christians either fought for the Church with weapons which in the nature of the case cannot defend *the Church*, or else put aside absolute loyalties and fought for the state with any weapons that came to hand. And yet throughout there was a deep sense of dependence upon God, and that not only for forgiveness." Philippe Maury's reflections on the meaning of the Resistance are full of the many theological "basic questions" to which the resister "did not know the answer" though "no one doubted that Resistance was the only possible course for the Christian".

The gains of the Resistance for the Christian Church are many — a consciousness of the relevance of the Bible and theology; a sense of Christian responsibility in political life; a renewal of the conception of the Church as the community of persons, and the value of intimate Christian fellowships; a realisation of the rôle of the Christian in the University. This renewal is the clearest answer to those who consider that the Churches are rotten and may now be discarded. But this renewal cannot be consolidated as a permanent gain of the Resistance for the future, unless the European Churches and S.C.M.s, without resting on their protest-theology that has effectively served them to criticise all forms of secular action, will now seek to construct a positive

christological standpoint in the spheres of politics and the University, which will make relevant the Christian faith to the secular tasks of our day.

M.M.T.

UNIVERSITIES AND THEIR FUTURE. By Quintus. Fabian Research Series No 120. 1s.

As "a report prepared for the Education Committee of the Fabian Society", this booklet deals mainly with the function of the British Universities in the planned development of British society. It deals in statistics and it does not discuss religious questions. But in that it briefly discusses some of the fundamental questions of the relation of University to Society, a part of the book, at least, is well worth reviewing in the organ of the Federation, which is seriously concerned with the study of the nature and function of the University and the Christian's task in it.

There is evidence all over the world of "increased interest in the universities". According to Quintus "the most common reason for this increased general interest in the universities is an anxiety that in an age of multiplying scientific discoveries and rapidly changing techniques, the universities should train scientific and technical personnel of the requisite numbers and quality"; and the British Parliament's concern is that the universities should be "fully adequate to national needs". The resistance to this approach, says Quintus, is less spoken than felt by some people. But what is felt is often more perilous than what is spoken. Hence a frank discussion of the relation between the rational and the social natures of man, undertaken consciously and at the level of truth is imperative. If the social function of the university is the basis of concern in the university question, the Christian discussion of the University will not have a challenging relevance, unless this is seriously dealt with.

Cultural education or vocational training? Quintus answers, "The belief of the author is that what is required is not more emphasis on one or the other, but a much closer *rapprochement* between the two". The booklet, however, is concerned with the vocational aspect of the University. "Of course", says the author, "only a Philistine would maintain that the sole *raison*

d'être of a university is to turn out trained workers for particular professions". But downright negative opposition in the name of culture to the vocational bias of the modern university will create an unhealthy gulf between man's daily work and culture; and will inevitably bring the Philistine to leadership. What is required is a proper understanding of the relation of culture to technology and science. It is in this connection that Senor Jose Ortega Y Gasset's hierarchy of cultural and vocational ends for the university (approvingly mentioned by Quintus) becomes significant.

There is one question which is crucial in present-day technological society: Who will plan the planners? Who will keep the doctrines of a political and totalitarian party from crystallising into rigid formulations? "The party of the Opposition" is the answer to this question, given in Britain on the political plane. But Quintus considers it "tragic if the loss of power were the only antidote to this tendency", and finds a partial remedy in the university which "enjoys an independence of thought and speech". But such an independence is to be conceived not as detachment from contemporary issues but as disinterested responsibility to them. On different levels, partial checks to totalitarianism and corruption of political power are a necessity; but the Christian knows that ultimately even the maintenance of such partial checks depends upon the permanent existence within the political order and in tension with the state, of a community which in the name of God and personal immortality abjures the *final* authority of the political order and all its institutions over man. The reviewer is not sure whether any of these partial checks (such as the two-party system, or the free university) are really of value in a society where the permanent Church-State tension does not exist or is fast disappearing.

The booklet should be read by all who care about the Christian discussion of the University in the Federation. The development of a point of contact with the secular discussions of the University and a lay language are essential needs if the Christian insights are to be made intelligible to the forces shaping the Universities and their future.

M.M.T.

THE CHANGING SCENE IN CHINA. By Gilbert Baker. Student Christian Movement Press. 6s.

China has become known in a new way to students in America and Europe through the news bulletins of World Student Relief. The epic story of the trek of professors and students to the interior of the country, and of their determination to maintain university life against all odds, and of the way in which the student Y.M.C.A. and Y.W.C.A. have played a leading part in that struggle is firmly fixed in the annals of the Federation. But China remains largely an enigma culturally and politically to the student in the West.

Gilbert Baker's book is therefore most timely for he interprets that enigma in human terms. His "Changing Scene" is cleverly based on Shakespeare's Seven Ages of Man: First the Infant, the Student, Young Men and Women, the Soldier, the Official, the Professor, the Last Act. The stage is set in Kuning at the Chinese end of the Burma Road, and characters from other countries and continents appear upon it, as the war brings the remote province of Yunnan within seven hours of Calcutta over "the hump". The author is himself an old British S.C.M. Secretary, who has been an Anglican student pastor in Kuning. Consequently, although his stage is far wider than the university, his eye is the eye of a student and his mood is the mood of a scholar.

There are two tests which any Christian writer about China has to face, and Gilbert Baker passes them both with distinction. The first is to achieve a certain political detachment, and the second to indicate the great contribution of the Christian Church in China without caricaturing it by over-emphasis. The effect of this book upon any sensitive reader will surely be to give him an intimate personal concern in the future of the Chinese people, and a renewed faith in the power of the Christian Gospel.

R. C. M.